

SIXTEEN SERMONS,

PREACHED UPON

6. 24. 31

SEVERAL OCCASIONS,

BY

EDWARD BOYS, B. D.

Late Rector of Mautby in Norfolk, and
sometimes Fellow of *Corpus Christi*
Colledge in Cambridge.

Cypr. L. 4. Ep. 9.

*Qui Christo non credit Sacerdotem facienti,
Postea credere incipiet Sacerdotem vindicanti.*



L O N D O N,

Printed by Richard Hodgkinson living on Clarkenwel-Green, and
are to be sold by Richard Chiswell at the Rose and Crown
in Saint Pauls Church-yard. 1673.



2171:05-

W O R M O T .

To the Honourable.
Sir ROBERT PASTON
OF

Oxnead in the County of Norfolk,
Knight and Baronet.

SIR,



Here was a time when neither *Sermons* nor their *Preachers* did stand in need of any other *Authority* or *Power* to guard them, than what they brought along with them, derived from God, who speaks in the one, and ordained the other. There wanted then no *Epistles* *Dedicatory* to Man: *Ye are our Epistle*, saith *St. Paul*, 2 Cor. 3. 2. and that was enough. God alone, to whose service they were devoted, was then thought a sufficient Patron. There

A 2

was

The Epistle Dedicatory.

was a time when sacred things were secured by their own holiness, and needed neither Bars nor Gates to defend them from violation. But, since the audaciousness of the rude fellow arriv'd at the very Club of *Hercules*, wresting it out of his hand whiles the Image smil'd, there was great need of an able Sacrist, if the Idol would be safe. And we are now returned to that age, wherein the Scepter of God's Word is torn out of his hand, and wrested out of the mouths of the *Preachers*, and whittled at last to a contemptible nothing; And whiles the patience of the Almighty suspends the Judgment, they cease not their boldness, till they come at last to professed and profound Atheism: For, as wofull experience hath taught us, that Kings do seldom out-live their power: so when God is dispoiled of his Regal Government by his Word, the very next act must be to deny his *Being*, which is now
the

The Epistle Dedicatory

the merry employment of the *Juncto* of
wits, who laugh at us, and our Preaching
too; not thinking us worthy to be soberly
(confuted, as having no better ground for
our *Sermons*, than a *Paper Revelation*,
easily blown off with a blast from their
lips. The *Giants* of sin do now con-
ceive, that to the dethroning of God,
there need no other Arms but *Scorn*
and *Derision*. In this (but yet deplorable)
confusion, I could not tell where to pitch
upon a more fit *Guardian* for these en-
suing *Sermons*, than your self; being not
onely an *Universal Patron* by your re-
spects and kindneses to the Clergy round
about you; but having the particular
right of Patronage of that Rectory where
this Reverend Author by the free Do-
nation of your Noble Father was In-
cumbent; and therefore *de jure* you
may challenge some propriety in the
Sermons. And

The Epistle Dedicatory.

And, Sir, your own particular regard to his worth, manifested by secret kindnesses to his Person (some considerable ones whereof my self have been privy to) does also challenge those Papers, as a thankful return from his grateful Ashes.

I must here also offer a due violence to your modesty, by declaring openly in the face of the world my humble thankfulness for your private favours conferred upon my self also (for still your generous bounty delights in secrecy;) and therefore I beseech you suffer me to spread the Table for these dishes, which this worthy Author is presenting towards you.

But why do I offer *Sermons* as an acknowledgment of thankfulness, when (to deal ingeniously) they flie unto you for shelter? Sir, your merit hath made you a worthy Member of this present Parliament, and I am urged to tell you under that notion, That, unless the
Pulpit

The Epistle Dedicatory.

Pulpit be well backt with the Authority of the Magistrate, we may preach and preach again, till our hearts ake, the *Sword of the Spirit* will (as one said) prove but a *Wooden Dagger*; we shall but fight with Beasts, and combat with Tempests; *Inanis labor, & irritus conatus*: For we have found by late experience, that one Act of Parliament hath had stronger influence upon the people, than a hundred of our Sermons, when stript of Civil Authority; for then *spectaculum facti sumus*, we are but the *Scorn of men*, and the *Out-cast of the people*, whose patulous ears are stretcht to every rumour that may revile us; but to our Admonitions,

Non saxa nudis surdiora navitis

Neptunus alto tandit Hybernus salo.

If therefore the Preacher would find out Eccles. 12.
10. 11. acceptable words. If the words be wise, they must be sharp as goads and nails, and you that are the *Masters of the Assembly* must

The Epistle Dedicatory

must find a hammer to drive them, or
else they will take but little hold. And I
pray God so to direct your great Coun-
sels, that whilst our *Sermons* give life
and spirit to the *Laws* (a Specimen
whereof, I hope, you will here find) the
Laws may give strength and sinews to
our *Sermons*. *God led his people like a
flock by the hand of Moses and Aaron:
In manu*; It was but one hand, or else
one clasp in the other, whereby
they executed their distinct Offices; and
God's Temple and Salomon's Palace
made but one Fabrick: Nor do we look
upon the *Church & State* as two distinct,
but one entire Body, both united under
one Head, the *Church* giving life and
spirit to the *State*, and the *State* giving
limbs and organs to the *Church*.

May your Candour therefore kindly
accept of these *Sermons* as a joyned
knowledge both from the *Dead*
and the *Living* of former favours; May
your

*Psal. 77.
ult.*

The Epistle Dedicatory.

your Authority keep them in breath after that the Author hath expired his; And may those sacred places which you have adorn'd and consecrated, being the Product of your vows, be (as *Jacob's* pillar) a lasting support to your House and Family. May you long live to be a further Honour and Ornament to your Country, and your pious Lady be a continual Example of Vertue and Holiness; and your hopeful Offspring prove the joy of your age. And seeing you so much delight in the Temple of God, when you shall be full of years and happiness here, may your everlasting habitation be in his holy Temple in Heaven. Thus out of bounden duty on bended knees prays

SIR,

Your most humble and most obliged
in all Christian services

a

Roger Flynt.



THE PREFACE
TO THE
READER.

READER,



Under what shape or profession soever thou appearest, I charge thee not to handle this Book with any other intent, than that wherewith it comes to thee; that is, To make thee better; For, that I might enrich thee, I became a beggar; and for thy sake have obtained these Papers (which I dare call Sermons) from the dying Author, being loth they should be like the ~~curious~~ Parents and Children to die together; and his kindness suffered me to let them live upon that breath, which he expired, upon this condition, that in this Preface I should say nothing of him.

Judge, Reader, how great this man was, that made so little of himself; and yet, I hope, I may say without violation of promise, or troubling his Ghost,

The Epistle to the Reader.

Ghost, That when a man's Genius is fitted for Government; when his person is guarded with authority and his deportment with gravity; when his courage is temper'd with moderation, and his know- with discretion; when a Priest and a Gentleman meet in one person, the Church must needs suffer a great loss, that such a one should expire in a Country Village consisting onely of four Farmers.

— My hand is stopt, I must say no more, on- ly this: He was Nephew to Dr. Boys that famous Dean of Canterbury; thou mayst judge by his Writings that they were neer of kin.

If thou sayest the world is full of Sermons; I wish that all did prophecy, and the world were so holy, that there were no need of us, nor our Sermons neither; but we have too much reason to take up Salvian's complaint of old: *Nescio quomodo pugnante contra semet sua felicitate, quantum Ecclesiae auctum est populorum, tantum pene vitiorum.* The prosperity of the Church made it grow wanton, its felicity contended against it self; as the People multiplied, Religion wasted; and as the Children grew strong, the Mother that bare them fainted, and became weak through her own strength; her Members disproportionable, carrying the form of godliness, but denying the power; as she grew rich in Number, she became poor in Piety;

Ad Eccl.
Cath.

The Epistle to the Reader.

and the larger was her Body, the streighter was her Soul; and so at once both great and little within her self; she is compared to the Moon, but strange it is to see her at one instant in the Increase and Wane too.

It cannot be denied, but a great part of this evil hath risen from that, which some by a false name call Preaching; though never more nor less preaching, never more nor fewer Sermons; the Charism of boldness acting the part of that *χαρισμα* *τῷ* *Θεῷ* given to Timothy by the Imposition of hands, have driven many into a fugitive Faith, that can endure no Profession long, but like the wild Ass used to the Wilderness, travers the wayes of every Religion, and are never to be found till they have lost themselves: Thus Preaching hath almost preacht it self out of doors, and the effusion of the Sermon is the confusion of it self and the hearers too.

1 Tim. 4.
14.

Jer. 2. 24.

Yet still, God forbid that all right and true Preaching should therefore be abolished, or that the abuse of the thing should be sufficient to destroy it; for then Bishop Brownrig's apt Climax which he urged in the presence of some Tradesmen must needs take place. "Down must the Universities, for there are abuses; Down must the Laws, for there are corruptions; Down must the Gospel, for

The Epistle to the Reader.

"for that is prophan'd; Nay, Down must all
"Trading, for there's none without fraud.

I am not yet so great an Idolizer of Preaching, as to exclude or lessen the performances of other duties, nor do I here determine whether it be the most principal and essential part of the Sacerdotal Office: But I remember it mov'd my attention, when I heard a Preacher to say long agoe, "That the Church was never in an even order since the Pulpit was mount'd so high above the Dask. Let still it must needs be an excellent Method to cure the maladies of Preaching, by Preaching; for, what can better recover the honour of Sermonizing, than preaching to purpose?

Una eademq; manus vulnus opemq;
If the Sword of the Spirit hath been rashly wielded to the effusion of blood, better to embalm it with sympathetical Ointment, than to throw it quite away; For, when 'tis not made the instrument of hewing out of Factions; when fire is not snatcht from the Altar; (for, 'twas unhallowed fire that was scatter'd;) when Altar is not set up against Altar, nor Pulpits turn'd into Forts, to make Batteries against each other; when they are not made the Refuge of the Poor, but the Choice of the Rich; when the Candidate for Orders comes not to the Bishop with a Put me into the Priests Office that I may

The Epistle to the Reader.

may eat a piece of bread : But when true Holiness preaches for Piety ; (for

Juv. Sat. 1.

— Virta ultima fictos

Contemnunt Scauros, & castigata remordent.)
When Eloquence is mixt with Prudence, and Moderation besprinkles Zeal ; when Truth is manag'd without Passion, Then the Church is warm'd, and not enflam'd ; the dignity of Preaching is vindicated from Contempt, and Righteousness is commended in peace to the People.

If then thou blamest me because thou hast these Sermons no sooner, I desire thy correction may be gentle ; for, I am blamed by others ; because thou hast them so soon : yet for all that, had they not met with the same rubs, contradictions, and censures that some other attempts have done, thou hadst had them in thine hands long before now.

That God may have the honour, and thou the benefit of all these labours is the hearty prayer of

Thy Well-wisher in Christ Jesus

ROGER FLYNT.

THE
ROYAL MARTYR.

SERMON I.

Isaiah 54. v. 8.

In a little wrath, I hid my face from thee, for a moment.



S Plato said, It went well with a Commonwealth, *cum Philosophy regnarent, aut Reges philosopharentur*; when Philosophers were Kings, or Kings Philosophers: So may we say, that it went well with the Church, when Princes were Prophets, or Prophets the Sons of Nobles.

*Præfat. in
Tuscul. qua.*

Such a one was our Prophet *Isaiab*, who was the Son of *Amos*, that was Brother to *Amaziah* King of *Judah*, a noble and courtly Prophet, and fit for such an honourable employment. Indeed, there was a time in those dayes when *Jeroboam* made his Priests suitable to his Calves; and every poor fellow that would, might consecrate himself: which brought a curse upon him and his Kingdom, *Reg. 13. 34.*

*Strigel Orat.
de Isaiab.*

And we have had a time in our dayes, wherein *Demetrius* the Silver-Smith, and *Alexander* the Copper-Smith, men that never sat at *Gumaliel's* feet, have stepped up into *St. Paul's* Chair; and like Smiths have blown the fire of rebellion, and forged iniquity by a Law, to the ruin of the Church and State.

Psal. 94. 20.

B.

Wat.

Wat Tyler and Jack Straw had been fit Chaplains for John of Leyden; and they that made such, or countenanc'd such with us, were not much unlike to him, who never gave over till they came at Munster; indeed when Souldiers with their Swords, and Taylors with their Sheers, and other Mechanicks of poor means, and meaner parts, save onely that they had strong lungs, and brazen brows, when these, I say, began to divide the word, 'twas very likely that a strange division would soon follow.

Which I mention here by way of preface, because this was the Prologue to the most dismal Tragedy, that was ever acted on the Stage of Christendom. Our Prophet *Isaiah* was of another stamp, who as he was nobly born, so he was learnedly bred, viz. in the Schools of the Prophets, at the feet of reverend *Elishai*, where he became *Prophetarum Tullius* (as one calls him) the most eloquent Orator among all the Prophets, speaking strong lines of judgment, yet mingling with them sweet strains of mercy; insomuch that his whole Prophesie appears like the Pillar* of the cloud between the Camp of the Egyptians, and the Camp of Israel; dark and dismal on the one side, but light and comfortable on the other; and so this verse likewise appears, which seems like *Diana's Statue*, to frown in the entrance. For without question, God gave them no good look, when in anger he turn'd away his face, but it smiles in the going out, where every word speaks nothing else but musick to the ear, nothing but of loving-kindness, with mercy, and redemption: for the verse yields naturally these two Generals.

A Prophecie,

A Promise.

and }

1. Prophecie of severe judgment against Judah, and Jerusalem, viz. of the 70 years Babylonish Captivity, as the

Exod. 14.
20.

the current of the most Interpreters expound the first part, which is my Text.

2. A Promise of merciful deliverance, in the latter part of the verse : where each part contains four particulars, every one answerable, and yet every one opposed each to other, *viz.*

1. Two *Attributes* of God, 1. *Wrath*, and 2. *Loving-kindness*.

2. Two *Objects* of those *Attributes*, implied in the same word, *Thee*, doubly expressed, and implicitly doubly-circumstanced, *viz.* *Thee sinning*; and *Thee repenting*.

3. The two *Acts* exercis'd about these *Objects*, *I have hid*, &c.

4. The *duration* of these *Acts*, the one being *but a little wrath*, and a *little while*, *but for a moment*, but the other *eternal and for ever*.

I must look at this time only on the dark, and black part of the verse, which suits with the day; which though it be noted with *red* letters in token of blood, is yet the *blackest* in all the *Kalendar*, and the *darkest* that ever was seen in our English *Horizon*; and the wrath of God was the cause that made it so : So our Prophet *Isaiah* tells us in plain terms, *Through the wrath of the Lord of Hosts was the Land darkned*, which is the first particular to be looked upon, The Attribute of God's wrath, and anger; *In a little wrath*, &c. Isa. 9. 19.

The apathetical Stoicks, who pretended to be without passion themselves, would needs have freed God from the passion of Anger, and made him the Author only of Grace and favour; which opinion, methinks, is like the conceit of the savage Indians, who think, The Devil indeed is to be worshipped for fear, that he may not hurt them; But as for God, they say, he will do them no harm. 1: part.

But as *Solomon's Throne* was supported with *Lions* on both sides, so is the Sovereign Majesty of God by his Power and Justice, though the Antient of dayes had his Garments as white as snow, and his hair like pure wool, colours of gentle meekness; yet his seat was like a fiery flame, and a stream of fire went before him, *Dan. 7. 9.* And therefore to attribute patience to him, and to deny him indignation, and wrath, is but to enrich his goodness, by robbing his Majesty, and what is that but to deny him both?

All the Question about this, is, *de modo*, How this passion of anger can be said to be in God, who is of a nature altogether immutable, and impassible?

For illustration whereof, The rule in Metaphysics may serve in Divinity; That no name or title whatsoever, be it of affection or any thing else, can be attributed to the Creator, and the Creature, *univocè*, after the same manner of predication; but only by way of *Analogy*, and extrinsecal denomination, or in the usual terms, *quoad effectum*, *non quoad affectum*; and *abstractus*, when God doth such things, as men in anger use to do, though not with the like passion, or perturbation, which the frailty of humane peevishness is subject to: For, as *Aristotle* by the light of nature gathered that the *First Mover* was himself *abstractus* & *immovable*, and immutable; so the light of Grace hath revealed to us, That in the Father of *Lights*, there is not so much as the very shadow of change, *James. 1. 17.* so that he is never passionate in revenge, though he be a revenger of iniquity most severe; arming his Creatures against sinful men, with motions more violent than any mans passions in extreamest fury; for what loud chiding is like his Thunder? what Tyrant's frown like a lowring sky, breathing out storms of fire, and brimstone! yet all the most

most terrible sounds the creatures can yield, are but
 echoes of his angry voice: the most dreadful spectacles
 that Heaven and Earth can afford, but copies of his
 ireful countenance; in whose very countenance the
 Scripture hath described the symptoms of anger; for
 first the face of the Lord is set against the wicked to
 cut them off, *Pf. 34. 16.* His eyes are a flame of fire,
Apoc. 19. 12. And for his *nostrils*, they are so full of
 anger, that they seem to be Anger it self, the same word
 אַף in the Hebrew signifying both; And no marvel then
 that the very breath of his *nostrils* is present destruction,
 to them that *plough iniquity, and sow wickedness*, *Job.*
4. 9.

And this anger of the Lord, was that, which cast Je-
 rusalem out of his sight, *2 Reg. 24. ult.* as it had cast
 Israel out of his sight before, *2 Reg. 17. 18.* And (to
 apply it to our selves,)

This *Cloud* of his anger, was that, which took the *light* Applies
 of God's countenance from us, and made this day so
 dark as it was; for needs must that day be exceeding
 dark, when the *light of God's countenance, and the*
light of our eyes was taken from us; wherefore as the
 Barbarians in the *East-Indies*, seeing the great Eclipse
 in the year 1600 are reported to have fasted, and wept
 all the day, crying out, *O nos miseros quoniam Draco de-*
voravit Solem! O miserable people that we are, the Dra-
 gon hath devoured the Sun: So since we have seen
 such an *Eclipse* (unhappy eyes that ever saw it!) being
 such a one as never was seen before; when as the *red*
Dragon with seven heads (that bloody Beast of Rome,
 who doubtless had a hand in that deed of darkness)
 joyn'd with another wild Beast of many heads, the tu-
 multuous Multitude; and these united with the grand
 Council of *Radamanthor*, who had the heads, and the
 jaws

jaws of *Cerberus* to wait upon them, these together devoured our *Sun*, and cast all the Stars of our firmament down to the ground, and caused such an *Eclipse*, as that there was nothing but darkness, and cruel habitations, as the Psalmist puts them together, *Pf. 74. 20.* The remembrance of which may well make us fast, and cry, *O nos miseros!* O wretched people that we were, that our sins should occasion such a horrible, and strange Thing to be done in the Land, which was the disgrace of the Nation, and the stain of Christian Religion, and, if it be not wash'd off by a serious repentance, will kindle the wrath of God again against us.

2 part. For sin was the spark, which being kindled by that firebrand of hell, set the train of Gods wrath on fire; and that was it that incensed him so, and made his wrath to burn so hot, as it did against *Jerusalem*, as ye may read *2 Chron. 36. 16.* And this brings me to the second particular in the Text, the Object of God's wrath, *viz. Judah* mocking God's Messengers, misusing his Prophets, and despising his words, and committing other abominations: *There was no remedy*, saith the Text there, but his wrath was forc'd to arise against her; *I hid my face from thee; Thee* hainously sinning, and provoking me to anger.

Every creature that God made, was at first according to his will, and therefore good, and upon that account the object of his love; and because *likeness* was the loadstone of *love*, that he might love man the better, he made him *like himself*, after his own image. So that, had he not loved him for his *workmanship sake*, yet he must needs have loved him for his *own sake*, whose image he bare; and loving him, could not be displeased with him but upon just offence. For 'tis a Law of nature, To love and like our own breed. Now
man

man is so nigh of kin to God, that St. *Luke* styles *Adam* by the name of the *Son of God*, *Luke 3 ult.* And who ever hated, or was angry with his son, unless he first contradicted his will? for I cannot conceive how it can stand with the goodness of God, that he should make an Image on purpose to marr it, or beget a Son on purpose to kill him, as the Poets said of their old God *Saturn*.

But *Sin*, which the Apostle calls the *αἰσχρογένη* (a word which the Philosopher used for a *Monster*, or Bastard of nature, *αἰσχρογένη τῆς φύσεως*) I say *Sin* being a brat begot on man by that Incubus the Devil, was none of God's issue, and therefore so unlike him, that his heart rose, and his anger swell'd at the very sight of it; for if the bare sight of virtue in her proper colours (according to the Orator) *admirabiles amores excitare soleat*; much more than the loathsome sight of filthy sins must needs stir the coals of Gods anger, so that his very eyes shall sparkle at 'em, that (like the Basilisk's eyes) they shall kill with seeing; for the wrath of God (saith the Apostle) is revealed from heaven against all ungodliness, and unrighteousness of men, *Rom. 1. 18.* *Judah* therefore though she had been the Tabernacle of God's Worship, and the place where his honour dwelt; yet, having thus provok'd the patience, and long suffering of God, his wrath began to kindle out of the ashes of his love despised. For as sweet things, as honey, and the like, not well digested, turn into choler; so the sweetness of God's mercy abus'd turns at last into the bitterness of wrath, and choler of displeasure.

And here we may reflect upon our selves, As *Judah* had been the Favourite of Heaven, and shin'd among the Daughters --- *velut inter ignes Luna minores*; yet by the interposition of her gross sins, her glory was at last eclipsed,

Applied

clipsed and her beauty darkned. So you cannot but remember what prerogatives we once had, wherein for four-score years, we did out-vie the felicity, and the pride of reign Nations; while for *Princes* we had a *Deborah*, a *Solomon*, and a *David*, (a *David*, being, as he was, a man after God's own heart; a *David*, being also, as he was, in many things a *Prophet*, and besides being, I think, as well vers'd in the *Psalms*, as *David* was that penn'd them.) Besides, for *Prophets* we had most learned and pious *Elisha's*: for *Nurseries*, and Springs of learning, most famous *Naioths*; A Common-wealth, securely established with wholesom Lawes; and a Church most Orthodox for doctrine, and most glorious, and beautiful for Order, to the wonder, and envy of the Christian world; and all these crowned besides with abundance of peace and plenty.

But these blessings made us grow rather wanton than thankful; this oil of God's mercy made us more nimble in feats of impiety, than active in his service; and these fresh and full pastures made us grow fat, and proud, so that like *Jesurun* we kick'd; kick'd against *Moses* and *Aaron*, yea against God himself, murmuring against his Vicegerent, and slighting, and abusing his Messengers, which was ever a forerunner of some heavy judgment; and so it was on us; for the wrath of God being thus kindled, he suffered Sedition to break out in the State; Faction and Schism in the Church, and a frantick division among all sorts of people, which at last was boyl'd up to the height of blood.

Thus when our sins were once grown to a *Crimson die*, then God fill'd us up a cup of *red wine* to drink; when we were once settled upon our *lees*, then he pour'd out the *dregs* of his wrath, and charg'd his arrows to drink up our blood, and his sword to eat up our flesh, and at last

last at one blow; to cut off the head of us all; for, wretches that we were, 'twas our impieties which arm'd the hands of these bloody *Regicides*, to punish him for us, and us in him, whom God permitted to be taken away in his wrath. Hof. 13. 11.

I was wont to be *Delirant Reges; plebuntur Achivi*, that the People suffered for the Prince's fault; 70000 of King *David's* Sheep perished for his, the Shepherd's offence; but our *Shepherd*, like the great *Shepherd* of our Souls, was smitten for his *Sheep*; not, like him, to save them, but to punish them; for by his smiting they were scattered upon the hills, like *Sheep* without a *Shepherd*; and so were devoured by the *Wolf*, and other ravenous beasts, being subject to the rapine, and arbitrary cruelty of a thousand *Tyrants*. Thus ye see whom we may thank for all our miseries, we may even thank our selves; for, as trees, and fruits, and garments, are eaten up with moths, and worms, which they breed themselves; so was our *Israel* destroyed by it self; defac'd, and eaten up by its own rust; for, we pull'd upon our selves destruction, by the work of our own hands, Hof. 13. 9. *Wisd. 1. 12.* For, I fear that most of us, (not only of the lowest of the people, but such as ride on horses, and were drawn with wheels) were accessory, if not principals; and had a finger at least, if not a hand, in the very blood of the Lord's anointed: As the most flourishing Kingdoms, and Churches, that ever were in the world, have been all overthrown by their own corruptions, and impieties; so, was ours. That *Trojan* horse within the walls, was it which ruin'd our City; for, if God spared not his own beloved *Judah*, and his darling *Jerusalem*, for their transgressions; could we think that *Babylon* could stand? No, if *Judah* it self requite his love with contempt and rejection; he will punish her with painful *dereliction*.

Though he forbore indeed that stubborn Generation, and bore with them a long time, yet at last he was incensed, and obstinate against them; that if *Moses* and *Samuel* had been their Advocates, to beg their pardon, yet he would not be entreated, *Jer.* 15. 1. but out they were to go, to death, and to the sword, to famine, and to captivity, v. 2. And then cries the Lord by his Prophet there, *Who shall pity thee, O Jerusalem; who shall bemoan thee?* v. 5. Why, shall not God, who is the God of pity? No, saith he at the 6. v. *Thou hast forsaken me, and gone backward;* therefore I will now stretch out my hand against thee, and destroy thee; for he was resolv'd to cast her quite off, and deliver her into the hands of her cruel enemies, who should carry her away captive into *Babylon*, where he would not for a time give her so much as a glimpse of the least favour, but, As *David*, to testify his displeasure against *Absalom*, would not suffer him to see his face: So will God turn away his face from rebellious *Judah*, in token of his displeasure: And so I am fallen upon the third Particular.

2 Sam. 14. 24.

3 Part.

The Act to be exercised about this Object, viz. the fierce execution of God's wrath upon *Judah's* transgression, *In a little wrath, &c. I hid my face, &c. [I hid my face.]*

Pla. 80. 3.

As the shewing of God's face, and the light of his countenance is taken in holy Scripture, for his favour, and good will; so, on the contrary, To hide his face, is to withdraw his grace and favour, and to express his displeasure in some afflicting judgment. *Thou didst hide thy face from me,* (saith the Prophet *David*) and I was troubled, *Pf.* 30. 7. and again, *Hide not thy face from me, nor cast not thy servant away in displeasure,* *Pf.* 27. 10.

His Wrath then in the first particular, differs from the Hiding of his face in this latter, as much as the decree of

of judgment, doth from the execution of that decree; which is indeed the scope of the words, *viz.* The miserable destruction of *Judah*, and *Jerusalem*, foretold here by the *Prophet*, which afterwards should surely fall upon them, for their hainous offences.

As God is never displeased but upon just occasion, so much less, doth he ever punish but upon just offence, *Non est ante punitor Deus, quam peccator homo*: had there been no kind of offence, there should have been no kind of punishment; God's glory in punishing, arising ever from his justice in punishing; and just punishment presupposeth ever an offence in the patient: from whence it may be, it is, That the same word, in the three chief Languages signifies both: for the Latin word, *noxa*, the Greek *ἁμαρτία*, and the Hebrew *חַטָּא*, are usually taken both for *Sin* and *Punishment*, to shew that the *Scourge* of God is ever made with the *Cords* of *Sin*. Though there be a *Bow* in Heaven, yet of it self it cannot hurt us, for the *horns* are downwards, and it wants a *string*; but if we string it with the *Cords* of *iniquity*, then will God bend his bow, and shoot his deadly arrows to wound us.

Ambr.

So that the *Judgments* of God have their beginnings from the *Sins* of men, on whom they after light, like *Thunder-bolts*, and such fearful *Meteors*, that fall down upon the earth, from whence they had their first *Original*. 'Twas the *deluge of impiety*, that drown'd the old world, and the fire of *lust* that fetcht fire from heaven, to burn *Sodom*, and *Gomorrha*: 'Tis the stinking corruption of manners, that breeds the plague: the abuse, and surfeiting in the creature's plenty, that brings a famine; and the fighting of our own lusts within our members, that makes one member of the body politique, to fight with another.

Psa. 107. 30.

Jac. 4. 3.

And therefore, the Prophet seeing *Judah's Apostacy*, did quickly read her *destiny*; that God would at last speak to her, as the Father in the Comedy did to his Son, *Tibi-ne hæc diutius licere speras facere?* Dost thou hope to go on thus in thine ill courses? No, *Te meum esse dici tantisper volo, dum id quod te dignum est, facis.* And therefore, since *Jerusalem* was grown rebellious, he would own her no longer, but quite cast her off: Alas! poor *Jerusalem*, and the more to be pittied, because she pittied not her self; though she sat then as *Queen*, and *Princess* among the Nations, yet because she burnt incense to the *Queen of Heaven*, vengeance should kick off her *Crown*, and lay her honour in the dust *Ἐξήθη τὸ καλὸν, ἐκείνη δὲ ἡ πῖλιν.* though her Walls were of brass, and her Bulwarks as high as Heaven, yet for her iniquity within them, should they sink into the dust, and be made level with the ground.

Where I shall tell you but a sad story of *Jerusalem*, the fitter to bring in our own.

Nebuchadonosor (whose name signifies *plañum Generationis*, the lamentation of that Generation) was (as *Attila* was stil'd) *flagellum Dei*, The Rod of God's Anger, to scourge those children of his with: And if his cause had been good, because of his success, that Rod had not been burnt so soon: The *Turks* may brag of a longer success against the *Christians*, which yet makes their Cause not a jot the better: though this argument was very prevalent with some of our late Pirats, That their Cause was good, because a prosperous wind fill'd their sails, and gave them success; indeed, God made use of them for to scourge us, as he did of that *Assyrian Razor*, which he hired to shave *Jerusalem* with; who first carried *Jehoiachim*, and his Son, both Prisoners to *Babylon*, and plundered the City of a great part of her treasures.

Isai. 7. 20.

2 Reg. 24.

2 Chr. 36. 6.

ibid. v. 12.

treasures. Afterward, *Zedekiah* breaking his fealty, which he had sworn to him, he encamps against *Jerusalem* again, and after eighteen moneths Siege, miserably afflicted it with Sword without, and with Famine within; when Mothers for very hunger were divorced from natural affection, and did eat the tender fruit of their wombs, their own Children; when their *lives*, alas! were not so long, as their bodies; a *span long*. At last the City wastaken, and then the Conqueror that took the fifth and twentieth part before, takes the other eighteen. 2 Reg. 25.

Then comes *Nebuzaradan*, the *Captain General* of the *Militia*, and he made havock of all that was left: Our Translation calls him *Captain of the Guard*, but the Hebrew, *Rab-tabbachim*, is as much as *Princeps*

Maſſantium, {The Prince of the Killers
Homicidarum, {Chald. *Paraph.* or Manſlayers. }

Which *Vatallus*, and *Lapide* interpret *Imperatorem exercitus*, as our old English Translation reads it, The chief Captain of the Men of warr; or, if you will, *Lieutenant General* of the Army; he carried all away, except some Vine-dressers, and Husbandmen, which he left to till the ground, perhaps that his Taxes might be paid the better. Jer. 39.

In this last Siege, the *Anointed of the Lord*, though he fled for his life, was taken; his Sons slain before his eyes, to make him more miserable: and then his own eyes were put out, and himself made prisoner in chains. His Nobles, and Gallant men, were slain by a Council of War at *Riblah*: Their Priests, and Prophets were slain in the *Sanctuary*, and the Sanctuary it self burnt with fire, and the City of the *Living God*, that was once the perfection of beauty, was made a *Golgotha*, a place of *Dead-men's skulls*; and the Joy of the whole Earth overwhelmed Jer. 39. 6.
Lam. 2. 20.

Lam. 4. 2.

v. 5.

Lam. 5. 8. 16.

Lam. 3. 15.

ed in a flood of grief. For the *precious Sons* of Sion were esteemed no better than *Earthen Pitchers*, and they that were brought up in *Scarlet*, and fed delicately, were fain to embrace the *Dunghils*; the Crown being pluck'd from their head, Servants rul'd over them, the joy of their heart was turn'd into *bitterness*, and they were drunk with Wormwood; her stately Palaces were level'd with the ground, and her glorious *Buildings* made a *heap* of stones; the sight whereof did turn every beholder's eye into an *Island* encompassed with a *Salt Ocean* of briny tears: In a word, her Tragick story was so lamentable, that posterity could hardly read it with dry eyes. And, *Gregor. Nazian.* confesseth of himself, that he never read the Lamentations of *Jeremy*, which were written on this sad Theam of *Judah's* Captivity, but he wept, *Dum legit, flevit; cum vellet flere, legebat.* For as the Prophet in his doleful Elegie laments her case, *There was no sorrow like unto her sorrow, when the Lord did afflict her in the day of his fierce wrath,* Lam. 1. 12.

And yet, if we reflect upon our selves, I shall here give you a glimpse of our own sorrows, which in many things were like *Jerusalem's*; and in some, went beyond them; for, Their Calamities were brought upon them by an open and foreign Enemy; which, our *David* said, as *David* did, he could have born, *Pf. 55. 12.* But ours sprung out of our own bowels, by a company of *Vipers*, that devoured their own *Dam.* Besides, we had no wicked *Zedekiah*, to blow the coals of God's anger, but a most pious, and religious *Josiah*, who was *hated without a cause.*

Psa. 35. 12.

For as King *David* said of himself, *Pf. 86. 14.* *A Congregation of naughty men*, or (as the new Translation reads it) *an Assembly of violent men*; we had both (according to both the Translations) *who setting not God before*

before their eyes, sought after his soul. These entred into Covenant, and were confederate, and cast away all cords and tyes of Lawes and Religion, that might have bound them to obedience, resolving to bring us, as Judah was, into Babylon, which signifies Confusion.

And so they did, by raising first a storm on the raging sea of the mad multitude, by fears, and jealousies, and scandals cast upon Majesty it self, which were blown about by a Remonstrance, and base Pamphlets, and by some of Corah's Cousin-germans, whose preaching was of lies; which overthrow presently the Wall of Government, and broke down all the Banks of Order, and Discipline, that a deluge of a most uncivil Civil War, and a Red-sea of blood, broke in upon us: To maintain which, how many millions of treasure, were the People cunningly cheated, or violently plundered of? how many tuns of blood were shed in pursuit of that wicked Cause, which they varnish'd over with the Cause of God?

I cannot at large decipher the whole Army of miseries, that fell in upon us; I shall but limn, and draw out some heads, with following shadows (all shadows of death) by which you may conceive their multitude.

How many Noble, and gallant Men were slain with the Sword, or with the Axe? How many Priests and Prophets, yea Aaron himself, were taken away by the like Instruments of cruelty? and others shamefully scorn'd, and abus'd? How were our Temples battered and defaced, and some made Stables for the horses of religious Rebels? how were our Royal Palaces, either raced, or ruin'd, or else made the reward of Traitors, becoming Receptacles of savage Beasts, and Dens of Thieves? How were all the Regalia, and Prerogatives of the Crown, the Liberties and Properties of the Subject,

ject, all things, and all persons, whether sacred or profane; yea, the very lives and souls of men, how were they torn away, and trampled on, by the domineering violence of the insulting Enemy, when he once got the longest Sword? how were all that were not Traitors (like themselves) made base slaves to baser servants, to men of broken fortunes, and crack'd credits, to men of illiterate heads, and bloody hands, who were then become *Lords*, Lords of *misrule*, over us? In a word, the iniquity of those crabbed times, and the insatiable malice of cruel Enemies, had set such a print of *Metamorphosis* upon our *Jerusalem*, that it might have been said of her, as it was of *Rome*, when 'twas sack'd by *Totylas*, *In Romanis Romæ repertum mediâ*, There was hardly any thing left to know her by, unless, as *Jesabel* had, some skulls perhaps, or feet, or palms of hands.

But I see I can keep no *Method* in such a *Chaos* of confusion, and in such a hell of miseries: how ever I must not forget him, who was worth ten thousand of us, whose sacred memory the day calls upon me now to celebrate. But alas! there wants a *Jeremy* here, to lament our good *Josiah*, whom notwithstanding all his Acts of grace, and Concessions at Treaties, yet they never left hunting, till being besieged, he was forc'd to disguise himself, and, like *Zedekiah*, to fly for his life; but by the treachery of seeming friends (who came with an Army for his, and our goods) they like their brother *Judas*, sold their Master, indeed for more than *Judas* did his, which troubled the poor Prince, that his price was so much above his Saviour's: but the *money*, like *Judas* his, burnt their fingers, and they were paid at last in their own *coyn*.

ΕΙΧΩΝ ΒΑ-
ΣΙΛΙΚΗ. p. 183.

Psa. 35. 7.

But by this means the *Anointed of the Lord* was taken in their pits, and so made prisoner in *Babylon*: and then
the

the very subjects gathered themselves together against him, and said in their hearts, *Alas! so would we have it, we have now devoured him.*

Then *Nebuzaradan*, the Arch-contriver of all the villany, takes him, and carries him Captive in Triumph, from place to place, mocking, deluding, vilifying, and terrifying him; 'till at last by crafty wiles, he was juggled into so close a *Dungeon*, that no more Addressee must be made to him, being resolv'd to shorten the days of his life, and to cast his Crown down to the ground.

Psalm 89. 39.

And now Religion again must be made a stalking-Horse to their bloody design; they had their Solemn Fasts, their seeking of God, and their long-winded Speakers, and a grave godly Witch, with a revelation from Heaven; masking, and dissembling their crafty cruelty, under these vizors of pretended piety; when as all those mockeries of God, were but like *Jezabel's* fasts; and *Abshalon's* vow; but Cloaks, and disguises for blood and murder: And thither at last they come, and that with a pretence too of Justice; adding the mockery of that, to the cruelty of their malice: here, they bring him with great formality, to the Bar of the Highest Court of Injustice, that ever so solemnly sat. There, God's Vicegerent is arraign'd for a Traytor; and they that were the impudent Traytors themselves, were his Accusers and Judges; which made all rational men easily guess, what the Sentence would be, which was, To bring him to Execution.

I can go no farther; — *Conspetto Capite*; my heart quakes at that which follow'd, my tongue trembles for to tell it; and what ear, but the ear of a Miscreant, did ever hear it, without tingling?

St. John in his Revelation, wondred to see a Whore, a woman, drunk with the blood of Saints; he might have

D

seen

not in W. 2C
xibnagga A
Rev. 17. 16. 17

seen here, *nominal Saints* (but *real Devils*) drunk with the blood of a *King*; a *King*, that was a true, though an afflicted *Saint* on earth, and now a blessed *Saint*, and a glorious *Martyr* in Heaven; and this was the only way, whereby they made him *Glorious*, which they often before bragg'd they would do.

Now, that such a *King*, that was the *best* of men, as well as the *best* of *Princes*; so pious, so patient, so charitable, as often to pray for his very enemies; to be butcher'd, and slaughter'd at his own Palace-Gate, in his Royal City, in the midst of those ragged Regiments that would hardly suffer a tear to be dropt in pity; and by the hand of a barbarous *Gippō*; were all high aggravations of their Cruelty. For Zeba and Zalmunna, the Princes of *Midian*, desired of *Gideon*, that a Boy might not slay them; and the Great *Marshal of France* begg'd, that he might not fall by the hand of a *Skullion*; *Ne Lixæ manu cadam*. Yet this Great, and good Prince, must fall by the hand of so ugly a Vassal, that he was ashamed to shew his face. If *David's* heart smot him, when he cut off but the skirt of King *Saul's* Mantle; I wonder what heart that Son of *Belial* had, who acted *Caligula's* wish, and cut off the Head, of all the men of three Kingdoms at a blow?

Tell me now, if *Turks*, or *Tartars*, or any *Heathen* people can pattern such an horrid Act? yea, ask all *Antiquities*, from the first Creation; and search all the Records, and Rolls of all Countries, and of all times, *caruit exemplum*; The world cannot sample so vile a villany, so malicious, so prodigious, so unparallel'd a Murder.

And now *Nebuzaradan* (whose *Hebrew* name signifies *germen extranei Domini*) the first bud, or sprig of a strange, and new kind of Government; he, having thus broke

broke the *Azel-tree* of the State, and overthrown Charles his Wain; plucks off his vizard, and mounts his own *triumphal Chariot*. For notwithstanding his Self-denial, (which he had often protested with *Crocodile-tears*) having slain, he took possession; and with the help of his *Janissaries*, tunes an Instrument for a Government, worse than *Turkish* or *Babylonish*; under the yoke whereof our necks, and backs, were galled to the very bones.

But I fear I have dwelt too long on the ruins of our *Judah*; I must draw a veil, and cast a shadow (as I told you) over the rest; and shall at last, mix a word of mercy, in the very midst of Judgment; for the fire of Gods wrath, burnt all this while with the oyl of meekness: for though God hid his face; and, I think, if he had not hid it, he could never have beheld their villany. So long with patience: I say, though he hid his face, and removed us out of his sight, (as he did *Jerusalem*, which brought upon us, as it did upon her, a time of trouble) yet 'twas but for a time; yea, less than the least of time, but for a moment, which is the 4th and the last particular in the Text, The duration, and continuance of the Judgment; it was in a little wrath, and that little wrath, but for a moment; In a little wrath, &c. for a moment; which I shall instantly dispatch, and so make this point the period for the time.

I may say of Gods Anger, as St. Hieron did, in another case, *Nubecula est, cito evanesce*, 'Tis but a little Cloud, which will soon blow over; for though he spake harshly to *Jerusalem* for a while, as if he meant to blast her with the breath of his displeasure, yet 'twas but for a moment; though he visited her iniquities with the rod, and her sin with scourges, yet he was still like a Father, and pitied her; and like a tender Mother, that melts

melts her self into tears; whilst she whips her froward Child.

For God will not always chide; neither will he keep his anger forever, Psal. 103. 9. yea, so far is he from keeping it for ever, that the Prophet David, who had experience of it, saith, that his anger endureth but the twinkling of an eye, Psal. 30. 5. or, as the last Translation reads it, but for a moment; or, as the Original hath it, there is but a moment in his Anger, באפר רגע which the 70 translate *אין יום ביום*, there is anger in his indignation; as if *רגע* *רגע*, and *רגע* *momentum*, were altogether the same thing; and differed less in sense, than they do in sound.

But, O Eternal God, dost thou call Seventy years but a moment? Indeed in thy Arithmetick a thousand years, are but as one day; but in respect of poor afflicted man, one day of sharp misery, seems a thousand years; and therefore such a moment as Seventy years, may seem to him as long as, *instans eternitatis*; but dispute not thus, O man, against thy Creator; thy Logick may tell thee, that divers respects denominate the same quantity, great or small, short or long continuance: And therefore the Prophet speaks of her Captivity here, as the Apostle doth of all kind of afflictions, 2 Cor. 4. 17. that it was but leight, and for a moment: And that in a double respect.

First, But a moment, in respect of that misery which they did deserve.

Secondly, in comparison of that comfort which is here promised in the Text, That they should receive.

For if the whole life of man, (which is 70 years) be accounted as nothing; in respect of God, Psal. 39. 5. well may the same time of Captivity, be accounted but a moment, compared with eternal misery, or everlasting hap-

Psal. 90. 10.

hap-

happineſſe for not only *ſeventy years*, but *ſeventy times ſeventy*, compared with the days of Eternity, are but as a drop of water to the Sea, and as a gravel ſtone in compariſon of the Sand, ſaith the Son of Sirach, Eccleſ. 18. 10. *Et quid eſt Lapillus ad altiffimos arena Montes? Quid guttula ad profundiffimam maris voraginem?* Certainly, we account it as nothing; and yet there is not ſo much difference between theſe, as there is between 70 years, 70,000 years Captivity, and Eternity.

Wherefore, to ſhut up all, If Judah's 70 years Captivity, were reckoned but a moment, then we may well account ours, which was not a third part of that time, *leſſe than a moment*; for though God for a while forſook his habitation in Shilo, and delivered our power into Captivity, and our beauty into the enemies hand; yet, he was not angry with us for ever, neither did he ſhut up his loving kindneſſe in diſpleaſure; though we ſtuck in the mire, and clay, and were troden upon as clay in the ſtreets: yea, though our hearts wept even blood, in the anguiſh of our ſpirit; yet as Biſhop Jewel ſaid of the Marian-Perſecution, *Hæc non durabunt ætatem*, theſe things did not laſt an age. For when the very Anchor of our hopes, was almoſt loſt; and all help in the eye of humane Reaſon ſeem'd to fail: yet then, in our greateſt extremity, did God find a way to deliver his people; for, he that was the ſounder of Kings, was the Confounder of Traytors, by infatuating the Counſels of the men of might: who, though they had made their Hill ſo ſtrong, that they thought they ſhould never be removed; yet the Lord was of more might than the Hills of thoſe Robbers (for they were no better). And when he awaked as one out of ſleep, ſo that he ſaw, and took notice of all their hypocritical cheats, and bloody ſnares, to catch men for their lives, and eſtates; then he aroſe like a Gyant reſreſhed with wine,

Pſa. 77. 9.

Pſa. 18. 41.

Pſa. 76. 4.

as 'tis Psal. 78. 66. and (as it follows) *he smote his enemies, in their hinder parts, (which I may interpret their Rump) and put them to a perpetual shame; when in the height of their pride, they cried, like the Children of Edom, Down with Jerusalem, down with it, even to the ground; Let us cut them off, from being any more a people, and let us take to our selves the Houses of God, in possession.*

Then, even then, God blew upon them with a Northern blast, which blasted their design. Though that wind, they say, blows good to no man; yet, God being in the wind, it did to us; for even from the same Quarter from whence our mischief first did come (*Omne malum ab Aquilone*) from thence appear'd a little Cloud, no bigger than a man's hand, which, like *Elijah's Cloud*, grew so big at last, that it brought a gracious rain upon our inheritance; for, by this means, the Lord (in whose hands are the hearts of all men) turn'd the hearts of the men of Israel, that they raised up the Tabernacle of David, which was a long time fallen; and upon this, the Night of our miseries soon vanish'd; when our Sun arose, like the Sun of Righteousness, with healing in his wings; and when our David was brought back to Jerusalem with safety, and the greatest honour, that we ever saw; *This was the Lord's doing, and 'tis still marvellous*, and ever will be, in our eyes: He hath turned again the Captivity of our Sion, and in such a wonderful manner, that we are still like men that dream, we can hardly yet think it to be real, Psal. 126. 1.

But as for the enemies of Sion, God hath consumed them in his wrath, and hath let them know, that 'tis he that ruleth in Jacob, Psal. 59. 13. They have followed the generation of their Fathers, and shall never see light; of their father Corah, and his Company, of their father Achitophel,

Iophel, Shimei, and Sheba, of their father Bigthan, and Thares, and all other Conspirators and Traytors, who miserably perished, and came to a fearful end. Sic Nemesis rebelles ultor à tergo. Thus vengeance like a blood-hound, hunts violent men, till it overthrow them.

*--- sine cæde, & sanguine pauci
Sævi descendunt, & sicca morte, tyranni.*

There have been but few of them, that have died the common death of all men, but the blood (especially this days blood) which they shed, hath fallen at last upon their own heads.

This our Redeemer hath done for us ; That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness, all the days of our life : I hope ; all the days of our life. Which that we may do, and that we may stop the Vials of Gods future wrath, and wash away the blots of our own, and the Nation's fore-past sins, we must humble our Souls, which the duty of the day calls for at our hands ; for, if our Souls be low, and humble, they will be ready to submit to the *Higher Powers, that are ordained of God, and to every Ordinance of man, for the Lord's sake.* Luc. 1. 74 75.
Rom. 13. 1.
1 Pet. 2. 13.

I know, there are too many, that can hardly brook this Doctrine (I hope there are none here ;) if there be any, I wish my words may be a sword to pierce their hearts, and let out that *Poyson*, which makes them swell so, that they would fain, if opportunity serv'd, be lifting up their hands against the Lord's Anointed.

But for you, my Brethren, remember what *David* said to *Abishai*, who, being a Souldier, would needs have a blow at King *Saul*, who was a Prince bad enough, and

an

an Enemy too : No, saith David, by no means ; There is none can lay his hand on the Lord's Anointed, but he will be found guilty, 1 Sam. 26. 9.

Psa. 89. 31.

For a Conclusion therefore of all, Let us put up our humble devotions, for the *breath of our Nostrils*, by whom we live, and have our Civil being ; I am sure, our being here ; And that in the words of the *Psalmist*, That God would preserve him, from *blood-thirsty and deceitful men* ; That his hand may ever hold him fast, and his arm may strengthen him ; and that the enemy may never be able to do him violence, nor any Son of wickedness come near to hurt him ; That he would smite down his foes before his face, and plague them that hate him. And lastly, for our selves, That God would deliver us, and the whole Nation, from the guilt of that blood, which was shed on this day.

O remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins ; Spare us, good Lord, spare thy people, whom thou hast redeemed from the hand of the enemy, and be not angry with us for ever ; but wash out all our bloody sins, with the blood of thy Son, who died for them, and rose again for our justification :

To Whom, with thee, O Father, and thy blessed Spirit, be ascrib'd, all Honour and Glory, Power and Dominion, Praise and Thanks-giving, both now, and for ever ; And let all the people say

A M E N.

C. A.

CAROLUS REDUX.

SERMON II.

Isaiah 54. v. 8. latter part.

*But with everlasting kindnes will I have mercy on thee,
saith the Lord thy Redeemer.*

THis Verse, like the whole Prophesie, is like the *Pillar* of the Cloud, between the Camp of the *Egyptians*, and the Camp of *Israel*; dark and dismal on the one side; but *light* and comfortable on the other.

In the first part whereof, the Prophet comes, in the *fiery Spirit* of *Elias*, with Judgment in his mouth, and placeth God on his Kings Bench, brandishing his Sword of Justice to punish Malefactors; but here in my Text, he comes in a gentle and still voice, with a promise of deliverance, and presents God on his Mercy-seat, holding out his golden Scepter, in token of abundant Grace, and Princely clemencie to his poor oppressed Subjects.

I drew but a sad, and mournful Night-piece (which you hardly beheld without tears ; and which, I believe, you have scarce forgot yet) when as I shewed you the dark and black part of the Verse, meeting you then, as the Angel met with *Ealaam*, with a drawn Sword ; such a Sword, as cut off all our Comforts, and deprived us of the breath of our Nostrils, and light of our Eyes, and cast us into a dark Night of woful miseries.

But as the Verse wounded you then, so it shall cure you now : ---- *vulnus opemque tulit*. For, blessed be God, that *Night* is past, and the day is risen ; such a day, as is, *dies in albis*, every way *white* and happy ; wherein our *black* mournings were turn'd into *white* garments of joy : A day which the signal hand of Divine Providence hath mark'd out, above any other in the Circle of the year, with two remarkable objects of singular joy to this Nation, as, That it first gave his Majesty life 36 years since ; and the same day 30 years after, a *Resurrection* to life, when he was almost *dead* in the eyes of the World. When he was born on this day, the Heavens, doubtless, did presage some wonderful thing of him, in that a bright shining Star at Noon-day, stood over the place, where his most pious Father came to give thanks for the birth of his Son ; which shined the next day too, when the Sun was in *Eclipse*, to the wonder of thousands that beheld it ; as if it meant to tell the world, that the *Eclipse* of the Father, should not hinder the glorious *splendour* of the Son ; and as if it taught us to think and say, as *Simeon* did of our Saviour (who had a Star too, at his birth) that he was a *sign, that should be spoken against* ; and, yet should be *set up for the fall, and rising of many in our Israel* : for the fall of his and our enemies, and for the raising of others, that were much oppress'd, and almost press'd to death ; which God did, by
return-

Dr. L. Orat.
pag. 18.

Luc. 2. 34.

returning him on this day also, to his Royal City; where he made him *Ruler in the midst of his Enemies*; and Crowned him afterward, with as great Pomp, and Glory, as, I think, ever attended any *Roman Triumph*. Thus with everlasting kindness, hath our Redeemer had mercy on us. Psal. 110.

For we may say of the great King of Heaven, and Earth, as *Frederick the Duke of Saxony* did once of *Charles the 5th*, *Cesarem habemus non solum terribilem, sed etiam clementem*, That he hath not only his rod of indignation, but likewise his staff of comfort; yea, his rod of comfort, as *David* styles it, *Psa. 23*. His rod indeed being like the rod of *Jonathan*, that hath *boney* at the end of it; and ends in sweetness.

For, ye may hear now in the Text, like *St. John* in the *Revelation*, after the noise of Thunder, striking terror, the voice of Harpers, sweetly harping on their Harps: *the Lord of Hosts*, sounding a retreat after the Battle, which displayed the Banner of his Justice, and hanging out his Flag of Truce, to conclude a peace of Mercy. Rev. 14. 2.

As if the Prophet, his Herald, had thus proclaim'd it; O ye house of *Israel*, and once Inhabitants of *Jerusalem*, though your beauty have been turn'd into *ashes*; and though your glory, which once surpass'd the felicity, and the pride of forein Nations, have been all laid in the dust; which hath made your hearts weep, even blood, in the anguish of your spirits: yet cheer up your Souls; for though *for a while*, in a little anger, I have hid my face from you, and made darkness my secret place; yet the light of my Countenance shall now shine upon you, and with everlasting kindness will I have mercy on you, saith the Lord your Redeemer.

Which words, like the River that water'd the Garden of *Eden*, divide themselves into four heads; viz.

1. *An Attribute* of God's loving kindness.

2. *An Act of Mercy*, flowing from that *Attribute*, I will have mercy.

3. *An Object of that Act*: Thee. viz. --- Thee grieved, and afflicted in spirit, ver. 6. (i.e.) *penitentem*, saith *Lyr.* upon the place.

4. *The Duration* and continuance of his kindness and mercy; not for a *moment*, like his *anger*; but for *everlasting*: [With everlasting kindness will I have mercy on thee.]

And then in the close of all, comes in the Certainty of all; He that is *Truth* and *Mercy* it self, hath spoken it: Thus saith the Lord thy Redeemer.

I Part.

I must begin at the fountain-head, which makes glad *Jerusalem* the City of God, the *Attribute of God's loving kindness*: where I can scarce distinguish God's loving kindness from his *goodness*; neither can I without a little discussion, separate either, or both, in this place, from his *Mercy*.

For, the 70 with *St. Hieron.*, read it, *with everlasting mercy*, have I had compassion on thee. Our old *English Bibles*, with *everlasting goodness* have I pardoned thee. But *Tremelius* and *Castalio*, with *Deodat*, read it, as our last and exact Translation renders it; *with everlasting kindness will I have mercy on thee*: In which diversity, though God's *goodness* be confusedly put for his *mercy*, and both for his *loving-kindness*; as also his *compassion* for his *pardon*, and both for his *shewing of mercy*: yet, since the Hebrew affords in the Text, two different words, *רחם* and *חסד*; and thereupon, Interpreters do all vary the phrase: I think it necessary, to avoid a needless Identity, that there be some difference put, not only in the Sentence, but in the sense likewise, viz. between his *loving kindness*, and his *shewing of mercy*, which certainly must be distinguish'd, though not *ex natura rei*, yet *secundum nostrum conceptum*;

tum, though not really, yet formally, at least *ratione
ratiocinata*, as divers Attributes in one divided Essence; or, as an *Attribute* differs from the *Act*: or lastly, in respect of their *Objects*, and in regard of *order*, and *degree*. His *Goodness* being the Spring-head, from whence flows his *loving kindness*; and from both, his *shewing of mercy*: his *Goodness* respecting the *Creature*, simply as it is his *Creature*; his *love* and *kindness* expressing his *goodness* to his *Creatures*, as his *Creatures are good*: but his *mercy* considering them only as they are in misery; no way lovely, in themselves corrupted, unless beheld through the Son of his love; as *Aquinas* and the School-men have acutely, yet rightly spun, the difference, in 1 *part. Sum.* 21. q. 3. art.

God then is good and full of *loving kindness*, and that two ways: *in se*, and *extra se*; first in himself, *tanquam lux in lucido*; as light is in the body of the Sun: again, *extra se, tanquam lumen in diaphano*, as he derives his *goodness* to his *Creatures*, whereof every one is *divine bonitatis radius*, a Ray or Beam of the Divine goodness.

First, I say, in himself, and that of himself primarily, and without dependance; and thus God only is good, *Mat. 19. 17.* for he only is *ἀγαθός* as *Plato* stiled him, the true *Idea* of perfection, and goodness, or rather *ἀγαθός* as *Simplicius* himself could call him, Goodness in the *abstract* (as indeed abstracts are more congruent to his denominations) and *Optimus* was the common name which the Heathen knew him by; yea, so good he is, that the very sight of him, is the *summum bonum*, and the perfect happiness of the rational *Creatures*; so that, were it possible for the damned in hell, but to behold the *light* of his Countenance, 'twere impossible for any torments to take hold upon them. *Impossibile est Deum,*

Deum, qui essentialiter est ipsa bonitas, sine gaudio videri, is the unanimous conclusion of the School ; and therefore, let *Marcion* talk what he list, *de malo Deo*, Goodness is so essential to a Divine Nature, that he can as well cease to be a God, as not to be good: Now 'tis the nature of goodness to be *sui diffusivum*, to communicate it self ; and therefore, God whose Nature is goodness, cannot be a fountain sealed up, but an Ocean, running over to his Creatures.

And when his goodness becomes thus communicated, it may then be attired with the Title in the Text, with the name of loving kindness ; which divides it self likewise into a double stream.

I. The first, general ; communicated to the whole family of the Creatures: and thus, *The earth is full of the goodness of the Lord*, Psal. 33. 5.

2. The second is more special, *nou absque electione*, as *Aquinas* hath it ; with an opener hand, and in a larger measure bestowing that upon some of the Creatures, which he denies to others ; as, upon man above inferior Creatures, and upon one Man above another.

From whence, it may be, it is, that his loving kindness is stiled by way of eminence *philanthropia*, as if he were only kind and good to man, and to other creatures in relation only to him ; And therefore God in the first of *Gen.* whereas, before he had made man, he calls his other Creatures barely good ; after man's Creation, he stiles them then, very good : [He saw that they were very good ;] and seeing them good, he could not chuse but love them ; Goodness being an Object that not only terminates, but even commands love it self ; and 'tis the property of love to be ever expressive in kindness ; *Amare nihil aliud est, quam velle bonum alicui*, is the Exposition of the School ; and God's Will is a ready performance ; which

which becomes a double kindness, when 'tis shew'd to poor miserable and wretched *Captives*, that, of themselves cannot so much as expect, much less deserve any favour from him; for this is the highest pitch of *Love* the understanding man can conceive; which clothes it self now with another Title, with the sweet and comfortable name of *mercy*; which likewise is as infinite as Himself, and as free as his *goodness*; So that as *Tully* said once of his *Cæsar*, and as we may say of *Ours*, *Nemo certè est, qui noverit Latine loqui, quin Cæsaris misericordiam laudat.* So I conceive there can be none so ungrateful, but if he can speak but common *English*, must needs acknowledge the effects of God's *goodness* and *mercy* to him. Yea, let us but reflect upon our selves, and (unless we be senseless, or shut our eyes) we must needs taste, and see, the infinite *goodness* and *loving kindness* of our God to this sinful *Nation*, when the whole fabrick of Church and State was not only tottering, but even fallen to the ground; when Religion, Learning, and Laws, and what ever was near, or dear unto us, was not only almost, but altogether devour'd; when Heresie and Schism, Atheism and Barbarism, in a violent torrent were broken in upon us, and the Nation ready to be made the *pity*, or *scorn* of the whole World; then, even then, in that juncture of time, we may say, in the words of the Psalmist, Truly God was good to our *Israel*, *Psal.* 73. 1.

But above all, how good and gracious hath he been to our Gracious Sovereign? When he redeemed his life from destruction, and crown'd him with mercy and loving-kindness, *Psal.* 103. 4. For his Citizens said once, as those did in *Luc.* 19. 14. We will not have this man (this fellow, without we be of guard, for so they called him) we will not have him to rule over us; and for that

that purpose; they cried, as those did in *2 Cor. 11. 4.* *This is the heir, come, let us kill him;* they would have kill'd him; as they did his Father (of blessed Memory; (whose Memory is; and ever will be blessed; when as his enemies stinks and is rotten already) upon this he was fain to fly for his life; as *David* did from *Saul*, to the *Philistines*; and though some of them to whom he fled were his *Allies* By blood; yet he received from them but little courtesie then (and less he must expect now, being become his professed, and open Enemy): for, by the Plots and devices of him, his Grand Enemy, who spent 200,000 *lib. per annum* for Agents in forein parts, he was unworthily thrust out from thence; and put to shift for himself: Afterwards, what dangers did he run? as many, I believe, as *St. Paul* saith he did, *2 Cor. 11. 26.* *perils of Robbers*; that had rob'd him of all his power and wealth; *perils by his own Country-men*, and among *false Brethren*; both here and in the neighbour-Nation (where they Crown'd him indeed; but 'twas with *Thorns*, upon very hard terms;) *perils by strangers* in forein parts; *perils in the City*; and in the Countrey where ever he came; for, though he was Heir to three Kingdoms, yet he had not where, with safety, to rest his head; or if he had, yet his head could finde but little rest; besides, with the *Apostle*, he had *perils in the Sea*; especially, as he was sayling from *Holland* to the *Spey* in *Scotland*, when a mist, like the *Pillar of a Cloud*, covered him from his Enemies *Figots*; which were round about him. But above all, what danger was he in, when 80,000 of his foes had hem'd him in, within Walls and Gates, at *Worcester*? where he had but 14,000 to defend himself; from whence, when himself and Forces (though valiantly fighting) were beaten out, being over-born with multitudes, what hazards did he run while,

Hist. Carol. 2.

Bates second
part, pag. 167.

Ibid. 118.

while, for a long time, he was fain to seek several Coverts to shelter himself, and to put off those cruel blood-hounds, who hunted for him, as for a *Partridge in the mountains*? How was he fain to steal his life? by hiding himself sometimes in a *Wood*, another time in an *Oke*; where God doubtless was with him, as he was with *David in the wood*, and with *Moses in the bush*; how was he fain to travel in the night; once on foot, 'till his feet were were galled; another time on a Horse indeed, but a sad one, a poor Miller's.

Bates Second
part, pag. 136.
1 Sam. 23. 15.

ibid. 237.
238.

ibid. 237.

Afterwards, like the *Prince of Peace*, he was fain to take upon him the *form of a Servant*, and of a mean one too, in short hair, and poor clothes, and discolour'd face & hands, that the glory of his *Majesty* might be veil'd from the eyes of his enemies; and so, by the goodness of God, it proved: for though he pass'd through a whole Troop of them (whilst he waited on her whom he call'd his life), yet was he not in the least discovered; the Lord either smiting them with blindness, as he did the *Syrians*; that they might not know *Elisba*; or else hiding him under the shadow of his wing, 'till their tyranny was overpast.

244.
2 Reg. 6. 18.
Psal. 61. 4.

To tell you the Story at large, as 'tis related by one from his own mouth, would be tedious for me to speak, and tedious for you to hear: wherefore, to sum it up in brief: That he should trust himself with so many men of the poorer sort, who had little power to do much for him; with so many of a contrary and different Religion, which taught them, *Not to keep faith with such as he was*; with so many of the female sex (whose tongues hang commonly somewhat loose); with so many that were fearful, and durst not do what they wish'd for him, for fear of punishment; and lastly, with so many that wanted Money, who might have been tempted with

Dr. Bates in
Elench. pag.
169.

idem ut sup.
pag. 169.

the reward of a thousand pound for discovering of him.

231. And yet, notwithstanding all their diligent search (when divers times they came very near him), notwithstanding all their threats and promises, he was never discovered by any of his foes, (though by some that proved his friends he was); but was *verè* ~~enphante~~, miraculously-preserved by God, for the space of two moneths; 261. 'till at last --- *mediis elapsus Achivis*, he was safely transported beyond the Seas.

Where we'll leave him a while; and shut up this first particular with that of *Psal. 18. v. ult. Great deliverance hath he given to our King, and shewn loving kindness* (as the old Translation reads that Text) *to our David his Anointed.*

Psal. 107. And therefore, *Let every one praise the Lord for his goodness, and declare the wonders that he hath done for the Children of men; For the children of men & for the children of Israel: for poor Captive Judah, and desolate Jerusalem, as most Interpreters understand the Text; or, as others, for the distressed Church in general (and so for ours, in particular) for his pity and compassion exercised towards them; which is the second particular in this promise of deliverance, viz. His act of mercy, flowing from his loving kindness; With everlasting kindness will I have mercy on thee.* 2. Part.

Now God hath two hands of Mercy: *the left hand* of his ordinary favours; and the blessings of his *right hand*: The first, distributeth his common mercies to all, in feeding the Fowls, and clothing the Lillies; which *acts* though they seem to flow from his Goodness, yet I term them here, rather *effects* of his Mercy; because, that since the Fall, every Creature, is in a kind of misery; and the whole Creation groans, as the Apostle speaks; yea, these ordinary favours are bestowed upon the

the wicked his enemies; in making the *Sun* to shine upon them, and giving them *rain*, and fruitful seasons; yea, Ad. 14. 17. to go a little farther, if we may take the judgment of *Aquinas*, or of *Aquinas reformatus*, this mercy of his *left hand*, reacheth to them that are set at his *left hand*, to the very *Devils*, and *dammned in Hell*: *Non quidem relaxans, sed aliquantulum allevians, dum punit condignum*; in the *Gloss* of *Thomas*; not in respect of *termination* of torment, but of *mitigation* of pain; which might have been for *intension* greater, though not for *duration* longer. 1. Pag. 11. q. 4. art. Zanch. de divin. attrib.

So that one might truly write that *Poesie* on this *left hand* of God's mercy, which *Phidias* the *Athenian* engraved on the finger of *Jupiter Olympias*, *navdigeu ueli*, which is the same with the *Psalmist*, the Lord is good unto all; and as it follows, *Misericordia Jehove super omnia illius opera*, The *Oyl* of his *Mercy* swims over all his works; but especially to his *Spouse* the Church; and to his Children the *Saints*; in a word, to his *Jernsalem*, and his beloved *Israel*; the *right hand* of his *Mercy* is stretched over them: in respect of whom, the Spirit of God in Holy Scripture, hath cloath'd his mercy with most full and expressive Epithets; styling him, *full of compassion, plenteous in redemption, abundant in goodness, rich in loving kindness*; with a multitude of *tender mercies*, *Psalm 51. 1.* and well a *multitude*, for not so little as four hundred times is the *Mercy* of God mentioned in Holy Scriptures; I dare say, twice for once of his *Justice*; which suites well with the Observation of that Holy Father upon the *5th. Verse* of the *116 Psalm*. *Gracious is the Lord, and righteous; yea, our God is merciful; Bis misericordiam posuit* (saith he), *semel justitiam*: Yea, I find five *Attributes* of his mercy to one of *Justice*, in God's own description of himself, *Exod. 34. 6.* Psalm 145. 9. Psal. 136. 1. and 130. 7. Exod. 34. 6. Eph. 2. 4. Ambros. Orat. de obitu Theod.

And I have observ'd that almost all the *Prophets* of God, being *servants* sent on his errand, have wore their Master's *Livery*, and carried *Mercy* in their very *Names*; as if their names had been imposed ^{in προφηταις} on purpose, to shew the nature of their Master, and their Message. Ye may hear the God of Salvation, or the Salvation of God, in *Elisha*, *Isaiah*, *Hoseah*; ye may see a mild Dove in *Jonah*, who like *Noah's* Dove brought an Olive-branch of *Mercy* (though he thought it a burthen) to sinful, yet repenting, *Niniveh*.

There is happy *Gad*, liberal *Nathan*, beloved *David*; there is pleasant *Haggai*, willing *Joel*, with *Nahum* the Comforter. I could here go on, till I came to the *Lord of Prophets*, whose name sounds nothing else but *mercy and salvation*; and yet among all, I should finde but one *Daniel*, that signifies the *Judg*, or, Judgment of God. In the whole Book of *Canticles*, I do not read so much as one word, of God, or Lord, Titles that beget awe and fear; but a number of loving treaties, and sweet compellations, as, *My Love*, *my Dove*, *my Beloved*, *my Spouse*; & all to manifest the very bowels of his compassion to his Church; as if he travelled in birth with *Mercy* toward them, according to the expression of *St. Chrysostome*; ^{ὡς εἰς αἰτίαν τῆς ἐκείνης τῆς χάριτος, ἥτις αὐτῇ ἐκείνῳ τῷ θεῷ ἔστιν} As the travelling woman labours for nothing more, than to be rid of her burthen: So God who is ^{ὁ θεὸς ἡμετέρος ὁ πάντων ἀγαθῶν} as the Apostle styles him, The God of much bowels of pity and compassion, even *longs to bring forth mercy*, as his *natural issue*; and the proper *Idea* of his very Essence; I say, his Natural, and proper Issue: for I never read, that he is call'd the *Father of Justice*; but you may see him styl'd, *The Father of mercies*, 2 Cor. 1. 3.

The Seminary of *pity* being from *himself*, but the Original of *anger*, and justice, coming from *without*; as if,

Homil. 31.

2 Cor. 1. 3.

Jac. 5. 11.

if, like the *King of Bees*, he were without a *sting*, and his *Sovereignty* could not well stand with *Severity*.

And therefore when he punisheth, he is forced in a manner to relinquish his nature, and is said, *To go out of his place*, Mich. 1. 3. and to work *opus alienum*, a strange, and unusual work, *Isa.* 28. 21. So strange a work that he loves not to do it himself, but is fain to hire others to do it for him, as you may see, *Isai.* 7. 20. where he hired the King of *Affyria* for a *Razour*, to shave his own People *Israel* with.

God keeps not the Vials of his wrath in his own hand, when he pours them out, but delivers them to his Angels, *Rev.* 15. 7. And we read in *Gen.* 18. that though there came three Angels to *Abraham*, when there was a treaty of mercy concerning *Sodom*; yet in the next Chapter, we find but two of them that went to execute the Judgment; what then became of the third? Doubtless, the third (according to the general Opinion) was the *Son of God*, who as it should seem delivered his Vial to his Angel, that he might not go himself in person, when he went to punish; the God of life *delighting not in death*; no, not in the death of sinners, *Ezek.* 33. 11. whereas he *delighteth himself in mercy*, Mich. 7. 18.

Yea all the *ways* of the Lord toward his own people, are but *paths of mercy*, *Pf.* 25. 10. the footsteps whereof are seen, both in *donando*, and in *condonando*, in giving, and in forgiving; glorying like *Julius Caesar*, in nothing more, than in pardoning his enemies, and bestowing gifts on his friends; yea one step farther; it is seen not only in *perrigendo*, but even in *corrigendo*, his very *scourge* being made of the *cords of Love*; for, as the very *mercies of the wicked are cruel*, so the very judgments of God are merciful; for, in the midst of judgment he

remem-

remembers mercy, Hab. 3. 2. yea, we may see the effects of it in his very anger, *Mur.* 3. 5. where we read, that when he was angry, he cured the man with the withered hand; whereupon, saith holy *Ambrose*. *Quomodo placatus prodest, qui ita miseretur iratus? qualis dominice misericordie sit sanitas, cujus indignationis talis est medicina?* if he were thus kinde in his anger, what will he be, when he is well pleased?

But to dance a little longer before this *Ark* of God's mercy; we may view it, as 'tis chiefly seen in *Liberando*; in that he delivers his people, in the time of trouble.

Necesse pluat tota, dropping tears of drooping sorrow, may endure indeed for a night, *sed redeunt spectacula mane*; but joy comes in the morning; a wet seed time of tears, ends in a happy harvest of joy, *Psal.* 126. 5. And so it fared with *Jerusalem*, who had sat a long time by the waters of *Babylon*, and wept, and remembring *Sion*, her mourning became like the mourning of *Hadadrimmon* in the Valley of *Megiddo*, *Zech.* 12. verse 11. But though she had drunk deep of the cup of trembling, of the cup of fury, and astonishment, which were mixt too with gall and wormwood, in the expreſſion of the Prophet, yet at last, all shall be taken away, and she shall have the cup of God's love, the cup of blessing; yea, the full cup of the salvation of the Lord, to revive her dead spirits, and to refresh her drooping Soul; for the Lord will bound the raging of her enemies, as he limits the raging Sea, with a, *Huc usque*. Thus far shall they go, and no farther. For God himself will at last arise, and then his, and *Jerusalem's* enemies shall be scattered: but for his own people, he will lead them forth like sheep, and after all their lamentations, will compass them about with Songs of deliverance.

And here if we reflect again upon our selves, we must needs

Iſa. 51. 17.

Jer. 35. 15.

Jer. 16. 7.

Pſa. 117. 16.

Pſa. 68. 1.

Pſal. 124. 7.

Applic. I.

needs acknowledge the infinite mercy of God unto us, who though we were under his *rod*, yet were not out of his *minde*; which he evidently shewed, in that, in *mercy* he *remembered our David*, and all his troubles (all his troubles;) for there was a number of them; so many, that, like *David's*, they were *innumerable*, and more than the *hairs of his head*, Psal. 40. 12.

But God prevented him with the *blessings of his goodness*, and his *tender mercies*; for he was with him in all his troubles; and at last delivered him, and brought him to honour, in the words of Psal. 91. 15. and this he did, by a *Miracle of Mercy*, it being by such means, as were never dream'd of; to manifest his own immediate mercy, his wisdom, and power: For, beyond all humane contrivances, as well of his friends for him, as of his enemies against him; He, by the *right hand of his mercy* return'd him safe, on this day to his own people, and so restored both him, and them to their ancient Rights, and Liberties; and, which was the greatest mercy of all, without any effusion of blood. None but the *finger of God*, could ever have brought such a wonderful thing about. That he should thus fetch our *David* from the *sheep-folds*, or rather, from the *Dens of Lyons*, to feed *Jacob* his people, and *Israel* his Inheritance; and we trust he will feed them, as *David* did, with a faithful and true heart, and rule them prudently with all his power, in the words of Psal. 78. the two last verses.

Again, This wonderful mercy of God our Father, should move us to be followers of him as *dear Children*, and to be *merciful*, as our Heavenly Father is merciful, Luc. 6. 36. I fear there may be some grudges, which stick still in some of our stomachs, for wrongs received in the late injurious times; *ætterna solent esse semel laese mentis vulnera*, was the speech of one that knew well the Ita-

lian

Psal. 131. 1.

Psal. 117. 3.

Psal. 79. 3.

2.

Eph. 5. 1.

Barcl. Euphor.

Prov. 19. 11.

lian humour. But the humour fits not Christians, whose glory it is to pass by a transgression, and whose memories, like *Cæsar's*, should forget nothing so soon as injuries.

As therefore, our Superiours have pass'd-an Act of Oblivion for evils past, on condition that men for the future, continue within the bounds of due obedience: So, let us put on bowels of mercy, forgiving one another, Col. 3. 12.

What, Shall God write our offences against him, in dust, to be dash'd out with every shower of repentant tears? and shall we engrave our Neighbour's offences against us, in Marble, with a pen of iron, never to be forgotten, never to be forgiven? O no, saith the Apostle, *Be tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you*, Eph. 4. ult. For God who is very pitiful, and of tender mercy himself, cannot endure cruelty, and hard-heartedness in his servants.

Jam. 5. 11.

Lib. 3. de bonis operibus, in partic. c. 4.

'Tis an Observation of *Bellarmino*, That the Doors of the *Sanctum Sanctorum*, were made of Olive, which is the Hieroglyphick of mercy, 1 Reg. 6. 31. whereas the Gates of Hell, are of Brass, and Iron, the instruments of hard-hearted cruelty, Psal. 107. 16. To shew, that the way to Heaven, that Holy of Holies, lies through the door of pity, and compassion: but to Hell, through the Gate of cruel inhumanity, whose brow is like brass, and heart as Adamant; that, like the cruel Servant, Mat. 18. 28. will not forgive his Brother a hundred pence, though God forgive him ten thousand Talents; that will not pass by a mote in his Brother's eye, though God pass by beams in his: but let such as hope for mercy at God's hands, shew mercy to others; The name whereof is so sweet, (*satis fuma*, as *Chrysostome* calls it) that I am loath to leave it.

Where-

French.
Dane.
Dutch.

Wherefore let me add one word more for a close of this particular. Seeing there is much trouble and heaviness hard at hand; seeing the *Kings of the earth* (and others that were once our Servants) *stand up*, and band themselves together, against the *Lord's Anointed*, and his Subjects: Let me put you in mind for your comfort, That there is no better *Asylum*, nor safer *Rock* to fly unto, for succour and defence, than to cast our selves down at the *footstool* of the throne of his grace, that we may find mercy to help in the time of need.

For, as *Seneca* comforted his friend *Polybius*, *Quid doler, propitio Cesare?* Why art thou sad, as long as *Cesar* is thy friend, who takes care and pity on thee? So, let us comfort our selves in the words of holy *David*; *Why art thou cast down O my soul? and why art thou disquieted within me? Put thy trust in God*, who is *gracious* and *merciful*, and pitieth them that fear him, as a *father pitieth his own children*; who hath delivered us, and doth deliver us, in whom we trust, that he will yet deliver us; as *St. Paul* comforted himself *2 Cor. 1. 10.* *Nil desperandum, Deo Duce*, If God be on our side, we'll despair of nothing within the compass of divine power; especially if our sins do not put an obstacle, nor separate between him and us; for the more we are truly humbled, and dejected in our selves, the more ready is God to behold us with his eye of pity and compassion; which brings me to the third particular in the Text, viz. the *Object of God's mercy*, and compassion, which was *Judab*, then truly humbled upon the sight or sense of her sin, and the heavy wrath of God upon her for the same; *With everlasting kindness will I have mercy on thee*, viz. *Thee grieved*, afflicted, and humbled in spirit, as 'tis *v. 6. & v. 11.*

Psal. 42. 6.

Psal. 86. 13.

Psal. 103. 13.

Desolation and ruine of things, even without sense,

3. Part.

G

may

may sometimes be an object worth a good mans pity ; and therefore good *Vespasian* when he saw the Temple burning, did pour forth *tears* instead of *water* to quench the flame ; and none but a *Nero* would ever laugh at *Rome*, when he saw it on fire ; yea I think there are few, that can behold here at home some sad ruins of religious and royal state, that have been batter'd down in this latter age, without a sigh.

But the miseries of *men* that are of *our own nature*, and blood, are stronger Orators to move compassion ; which made *Marcellus*, that *Sword of Rome*, to turn edge, as it were, melting into tears, when he saw so many Citizens of *Syracuse* taken captive, though they were his enemies ; much more then did the God of mercy behold with pity and compassion (I speak *de personis*) these heaps of stone, wherein *Jerusalem* the glory of the whole earth was then entomb'd ; and hear those poor prisoners of his, that for many years had groan'd under the heavy yoke of captivity, and lay crying unto him then for help ; for, *their cry* entring into his ears, he took pity on his afflicted ones, and at last came down to deliver them ; he came down to them, like a pitiful compassionate Mother, who hearing her tender Infant cry, because that cannot come to her, she will run to it ; for, God like the good *Samaritan* took compassion upon *Jerusalem*, who was become like the man that travelled between *Jerusalem* and *Jericho*, viz. fallen among theevs, stript of her raiment, wounded, and left half dead, as I shewed you at large, when I opened the dark part of the verse.

Isai. 49. 13.

But after that she repented, and called, God likewise did repent and answer ; the end of his afflictions being but to make men afflicted in spirit, and then to crave forgiveness ; wherein he so delights, that, like *Theodosius*

for the Emperor, he thinks none can do him a greater kindness, than submissively to crave his pardon; *humiliation* under the rod of God being the ready way to move him to *compassion*; whose nature and property is ever to have mercy and to forgive, as our Church fitly prays in her Liturgy: If the people of Nineveh shall powder their hair with *ashes* instead of *white powder*, and put their bodies in a Little-ease of *sackcloth* instead of *soft raiment*, and cry mightily unto God instead of *crying by their sins*; the Lord will put up his sword, which, like *Abraham's knife*, was drawn to have sacrific'd them all to the jaws of death.

If the Prodigal Son, after all his misery, will but come to himself, and then go to his father, and confess his fault, What favour and mercy will he find? and what expressions of joy and jollity will be made for his return? as you may see in the 15. of *Luke*, which St. *Jerome* makes the gloss of my Text, in his comment upon the same. Thus to the truly penitent, that are sensible of their misery, and truly humbled under the mighty hand of God; He is so entirely gracious and merciful, that as St. *Peter* tells us, he useth to exalt them in his due time:

And so he did us, by remembring us in our low estate, in the words of *Psal.* 136. v. 23. So low, that we were brought upon our knees; so low, that we groan'd under the yoke of our Babylonish bondage; yea, so low, that we had no hopes left, but in God, of ever rising again; for we had lost all our Laws and Liberties, all our Priviledges and Properties, yea, our Religion, and almost our souls, by the insulting violence of a bloody Enemy. But in this our low condition; God in mercy look'd upon us, and turn'd again the Captivity of our *Sion*, in such a strange and wonderful manner, that we are still like men that dream; the suddenness,

Pe. 5. 6.
Psal. 124. 1.

and strangeness of it making it the more marvelous in our eyes; and in the eyes of all the world besides.

Pestis.
Ezek. 14. 21.
1665.

The Lord in mercy look upon us still: for, I doubt we have not made that good use of his former favours as we should have done; for we have been as proud and as loose in our lives as ever before; which hath made God since to take us into his own hand, and terribly to scourge us, by one of his four sore Judgments which hath made strange havock and destruction in our English world; where not only *thousands have fallen besides us, and ten thousands at our right hand*, but ten times ten thousand; yea, I verily believe, double the number that fell in *Dauids* time, have fallen within twelve moneths in the borders of our Israel.

Notwithstanding all this, I fear, that we are not truly humbled yet; *For his anger is not yet turned away, but his hand is stretched out still.*

Sea-fight
which fell out
the 3. of June
after.

For, do not his deadly arrows fly about the Kingdom still? do not some stick in the very sides of the City? Besides, is not the Heaven *black with Clouds*, so that we fear a grievous *storm*? and, do we not look every day to hear it *Thunder*?

But I am loath to *obscure* this clear serene day of joy, with a *Cloud* of Judgments. That the light of God's countenance may still shine upon us, let us cast our selves down at the footstool of his mercy; who will then *do for us, above all that we are able either to ask or think*: O the infinite mercy of God, which he shews to poor miserable men, that are truly humbled and afflicted in spirit! I shall say no more; only I rightly stil'd it *infinite*, because 'tis everlasting, and that is the 4th. and last particular in the Text, *The duration*, and continuance of his kindness, and mercy, not like his *anger*: *For a moment, &c.* but with *everlasting, &c.*

Breaches

Breaches between Acquaintants; are not always like broken bones, which become the stronger, after they be once wel set; and we seldom see a great Man, that is once fallen in *Israel*, that ever riseth again to the same pitch and degree of favour, that before he had. But the case stands otherwise between God and his Church; who, though for a while he give her a *bill of divorce*, Isa. 50. 1. yet at last he will *marry her to himself for ever*, Hos. 2. 19. So that their jarring is but the renewing of a stronger tye; and where sin, and his displeasure once abounded, his Grace and favour shall abound much more.

As a little absence of friends makes their meeting double welcome; so the fire of God's Love, that was kept close and secret for a moment, bursts out at last with the stronger fervour, and burns for ever; like the *Vestal* fire, or the fire of the *Sanctuary*, that never goes out; which is heightened too, by so much the more by how much the more wanted and desired: as a quiet Haven after a tempestuous storm, so a happy deliverance, after a hard slavery, is far more welcome than a secure wastage, or a continued freedom.

As the Apostle speaks of the Godly, *2 Cor. 6. 10.* that they are but *in tristitia, quasi tristes*, as it were sorrowful, but always really rejoicing: So I may say of God himself, that in respect of his Church, he is but *quasi iratus*; *semper autem benignus*, as it were angry, but ever kind; *In sempiternum enim amat, qui ad momentum irascitur*; and happy is that momentary anger, which is recompensed with *everlasting* loving-kindness.

But the word *everlasting* is diversly taken in Holy Scripture, sometimes improperly, for an *indeterminate measure* of duration, yet of long continuance: and thus *Circumcision* is called an *everlasting* Covenant; and divers

Gen. 17. 13.
Levit. 16. 34.

divers Ceremonies, everlasting Statutes ; which yet were to last but 'till the coming of Christ ; and so the *Rainbow* is called an *everlasting Covenant*, Gen. 9. 16. which yet is to continue but till the end of ~~the~~ world. Sometimes again 'tis taken *properly*, either for *Eternity*, which hath neither beginning nor end ; or for *Eviternity*, which admits of a beginning, but shall never have an end.

Take it which way you will, God is an *everlasting* friend to his beloved Church ; to whom he hath sworn in the Verse after my Text, as he did to *David*, Psal. 89. 33. 35. *That he will not fail her, nor utterly take his loving kindness from her.*

Noah's Ark shall not perish, though a Deluge of waters be upon the face of the whole Earth besides ; for, God being the *everlasting Father*, Esai. 9. 6. must needs love with an *everlasting love*, Jer. 31. 3. not as men use to love, either out of unconstant passion, or for their private ends : but his loving kindness is *everlasting*, saith the Text ; and *his mercy endureth for ever*, Psal. 136. which *Hemistick* by an elegant *Epimone*, is made there the foot of every Verse ; and the Burthen of the whole Song sounds nothing else, but, *His mercy endureth for ever : Sed manum de tabulâ*, I shall hold you no longer in limming out this piece.

For, though my *sides* were of *brass*, and could speak with the Tongue of men and Angels, yet all that could be said, would come farther short of the length of *everlasting*, than *Alanus* his little Boy did of his endeavour, who would needs empty the vast *Ocean* with a little *Nut-shell*.

The slow revolution of the eighth Sphere, joyn'd with the duration of the *Platonick* year, and then multiplied by all the sand upon the Sea-shore, comes farther short
of

of *Everlasting*; than that *duration* exceeds a *moment*: From whence it may be it is, that *עו* *aternitas*, is derived from *עו* *superavit*; because Eternity contains eminently, and goes beyond formally, the longest *duration* the best Mathematician can ever imagine; for, though all the men of the world should endeavour to decipher God's everlasting-kindness, yet they would fall short of the unjust Steward, who set down but fifty Tun of Oyl for an hundred; for it might be said of it still, as the Queen of *Sheba*, did of *Solomon's* Wisdom, that the half of it hath not been told.

And yet this is that which God hath promised; and which he hath entail'd upon his Servants, and their Posterity, if their *transgressions* cut not off the *entail*; for the Word of God, and the God of Truth hath spoken it, even *the Lord our Redeemer*. Psa. 89. 14.

And who will not take His bare word for good security? *Ipsè dixit*, was never Questioned in the School of *Pythagoras*; and let it not once be doubted in the School of Christ, for God cannot deny himself, *nor alter the thing that is gone out of his lips*; his word being like mount *Sion*, that *standeth fast for ever*, and remains like the Laws of the *Medes* and *Persians*, that alter not. Psa. 89. 34.
Psa. 125. 1.

This then we may rely upon, that as God hath been infinitely kind, and wonderfully merciful, in bestowing the blessings of this day upon us; so he ever will be, if we make not our selves incapable of further favours, by our sinful ingratitude; but if so, then I must tell you another story; that will bring nothing but miserie in the end: for if ye read but the story of the Kingdom of *Israel*, you may easily observe, that the State was ever full of *troubles*, when the Inhabitants were full of *sin*; and
on

on the contrary, when they serv'd the Lord, they were then glorious and honourable among the Nations; and prospered both at home and abroad: as 'tis said (upon that account) that *Hezekiah* did, 2 *Chron.* 31. ult. Wherefore to wind up my bottom, and to draw to an end,

Pfal. 147. 13. Seeing God hath made fast the *Barrs of our Gates* (which were once flung off the *books*) and hath built again the *walls* of our *Jerusalem*, which were *broken down*;

Pfal. 75. 6. Since this *promotion* came neither from the *East*, nor from the *West*, nor yet from the *South*, in the words of the *Psalmist* (though happily it did from the *North*, by the miraculous providence and everlasting mercy of him, who putteth down one, and setteth up another;)

Since God hath raised us to life, by raising his Majesty, in whose life the life of the whole Nation was bound up; for, before we walked but like so many Ghosts, *heartless* as well as *headless*;

Pfal. 31. 9. Since *through the mercy also of the most high*, he hath not miscarried, neither in his Person nor Religion; and that God hath thus preserv'd him, and restor'd him; and in him restor'd the State to it's Lawes and safety, and restor'd the Church to it's Purity and Order: in a word, by him, and in him, hath made these Islands *verè insulas fortunatas*, every way happy, *bona si sua norint*, if they can but see when they are so;

Pfal. 147. 12. Since such salvation of our *Israel* is come out of *Sion*, praise the Lord O *Jerusalem*; praise thy God, O *Sion*. Let *Jacob* rejoyce, and *Israel* be right glad, rejoycing in God our Saviour, who hath done such great things for us, whereof we may well rejoyce (well rejoyce)

not

not with *Fanatick*, but with *Christian* mirth; not sacrificing to *Bacchus*, but truly thanking of God, for these great blessings which the hand of God, and only His, hath bestowed upon us, do justly challenge great thanks from us, who were so far from deserving the least of these his mercies, that we deserv'd rather to have been utterly consumed.

Wherefore, since Gods everlasting kindness and mercy hath redeemed us from our miseries, and becalm'd that storm which lay so long, and so heavy upon us. I shall end this with the beginning of the 118 Psalm; *Let all our Israel now confess and say, that his mercy endureth for ever. Let the House of Aaron, (those of the Tribe of Levi) now confess and say, that his mercy endureth for ever; yea, let all them that fear the Lord, (all honest-hearted and loyal Subjects) let them now confess and say, that his mercy endureth for ever;* thus let Church and State confess these mercies with their mouths to the glory of God; and not only so, but express their gratefulness by their works also. Since we are made whole, let us take heed that we sin no more, lest a worse thing happen unto us; for the end Joh. 3. of God's deliverances is not to make us worse, but to make us better, and to lead us to a holy life; and he Luc. 1. 74. praiseth God most that lives best.

And praising him thus, let us also pray heartily for his Servant; as the Christians in *Tertullian's* time did Apolog. for their Emperor; That God would give him a *Long life*, and a *secure Government*, *valiant Armies*, and a *faithful Council*, a *good People*, and a *quiet Kingdom*, & *quæcunque Hominis, & Cesaris vota sunt*, and whatsoever good things *Cesar* himself, or any other can wish; that so his Throne may be established through-

H

out

out all Generations, so long as the Sun and Moon endureth.

I shall conclude all with that short Ejaculation of our Church : *O Lord, save the King.* And let all the people say, *Amen.*

To God the Father, God the Son, and God the Holy Ghost, for the blessings of this day, and all other, be all honour and glory, praise and thanksgiving, now and for ever.

A M E N.

THE



The King Enthron'd

SERMON III.

Pfal. 2. 6.

Yet have I set my King upon my holy Hill of Sion.



He two *Breasts* of the Church, the two *Testaments*, are like two *Twins*, *Cant. 7. ver. 3.*

As they are not separated, the one being clasp'd within the other; so are they not much unlike, the one being known by the other, the *Old* being but the *Type* of the *New*, and the *New* but the *Exposition* of the *Old*; though the *Lines* of each differ in the *Circumference*, yet they all meet in Christ, who is the *Center*; likethe two *Cherubins*, they look one towards the other, and both upon Christ the *Mercy-seat*. For as *Moses* and *Elias*, and three of the *Apostles* met altogether with Christ, at his *Transfiguration* on the Mount; so the *Law*, *Exod. 37. 9.* the *Prophets*, and the *Gospel* meet and accord all in him who is the End and Sum of all, the *Epitome* of the whole written *Word*; the very *Beginning* of *Genesis*, and the *Amen* of the *Apocalyps*; so that, in *St. Matthew's* phrase,

H 2

they

Mat. 21. 9.

Mat. 22. 45.

they that went before Christ, and they that followed after, cry all but the same thing, *Hosanna* to the Son of *David*: To the Son of *David*? and yet *David* calls him *Lord*; a Riddle, I confess, which pos'd all the learned Pharises, because they did not plough with Christ's *Heifer*, and so learned to distinguish: As the Son of *God*, he was indeed *David's* Lord, and yet as the Son of *Man*, he was the Son of *David*, a noble Slip of the Branch of *Jesse*, a Royal Sprout of the Regal Stock of *David*; of *David*, who was also a Shadow and Type of Christ, and of his Kingdom; for Christ indeed is the substance both of the *Singer*, and of the *Psalms*, wherein the Prophet speaks as clearly of him, as if he had seen him face to face, when as he beheld him onely a far off through a *Prospective Glass* of the Promises by the eye of *faith*: Such is the sure word of Prophecie, that it speaks of things to come, as if they were already past.

The *Psalms* then is *Gospel*, and the *Prophet* an *Evangelist*; for that this *Psalms* is to be understood of Christ, Interpreters both Antient and Modern, Fathers and Schoolmen, do joyntly agree. But what need we search in these *Quarries* for *stones* to build on? One *Diamond* (they say) is best cut and polish'd by another, and Scripture (with right reason) is the best Interpreter of Scripture.

A.D. 4. 25.

Now we find *St. Peter* expounds the first part of this *Psalms* expressly of Christ. *St. Paul* quotes the very *Psalms* by name (an example which I do not find paralleled in the whole Bible) I say he calls it by name, the second *Psalms*, and applies it to Christ, *Act. 13. 33*. To say no more, let resolute *St. Hierom* speak for all, the very first words of whose Commentations upon this *Psalms*, are, *Audax est hunc Psalmum interpretari velle post Petrum*, 'tis a bold part to interpret this *Psalms* after *St. Peter*, or

to give any other sense of it than the great Doctor of the Chair hath laid down in the *Acts of the Apostles*: I need not then light a candle to the Sun. Having drawn a veil, let us view the Text, which presents unto us two remarkable Objects.

- | | |
|---------------------------------------|---------------------------|
| 1. The Debellation of certain Rebels. | } The putting down of one |
| 2. The Enthronization of a King. | |

First, certain *Rebels* quell'd; implied in this *adversative* Particle *yet*, as if God had said, Notwithstanding all the power and the plots, all the furious rage and politick counsels of the Grand Sophies of the Earth, of the Rulers, and of the heady multitude; yet they all imagine but a vain thing, *yet* for all this have I set my King upon my holy Hill, &c.

1.

And behold here, in the second place, the *King Enthron'd*; the only *Son* of the King of Heaven, who was the right *Heir* to the *Crown*: where we have these three Particulars.

2.

The *Author* of the Enthronization; the *Emperour* of the whole world, *I*, even *I* that dwell in *Heaven*, v. 4.

1.

The *Person* enthron'd; the *Lord's Anointed*, ver. 2. stil'd here a *King*, and that with a note of propriety, *My*; I have set *My King*, &c.

2.

His *Dominion*, *Sion*, (*i. e.*) the Church; described

3.

1. By the *situation* of the Place: upon a *Hill*.

2. By the *quality* of the Soil: *Holy*; *I have set my King upon my holy Hill of Sion*.

Thus you see I have a *Royal Subject*, fitter I confess for the *Kingly Prophet* to treat of, than for a *Son of Aaron*; yet since Christ hath called us to a *Royal Priesthood*, *Aaron* may now, with *Moses*, ascend the *Mount*, whose

Psal. 45. 1.

whose short ejaculation shall be only that in the words of our Prophet, That *his heart may endite of a good matter, while he speaks of the things that belong unto the King*; which that we may do, let us in the first place view his *Enemies*, and his *Conquest* over them, and that both in *David* the *Type*, and *Christ* the *Antitype*.

- I. In *David* the *Type*: where, if we should take a view of his *Enemies*, we should see there were *plena Curia*, a *Grand Committee*, and a whole Assembly that stickled, and made head against him, *Psal.* 26. 5. some conceited fools broke jests upon him, *Psal.* 69. 11. others, Pot-Poets made Ballads, the Drunkards made Songs upon him, *ver.* 12. But besides these, there were the Heathen *Philistines* abroad; but alas they were nothing in respect of those of his own household at home, *Absolom* his Darling, *Achitophel* of his Privy Council, *Joab* and *Sheba*, and *Shimei*, and others, stout Captains and subtle Statesmen, that laboured the subversion of him and of his Kingdom; yet the holy *Oil* that was poured on his head was still the *uppermost*, and so kept the head of the *Lord's Anointed* above the water, that all the floods of opposition were not able to run over his soul; whereas they that cast their *heads* together to work him mischief, had mischief come upon their own *heads*, and wickedness fell on their own *pates*. For all stories, both divine and humane, report unto us the fearful judgments of God upon rebellious offenders; And I do not read of any Nation, either Christian, or Heathen, that maintain the lawfulness of *Regicide*, save onely the *Whore of Babylon*, that is drunk with the blood of Saints: None of the Saints of *old*, (though some *new* ones, falsely so called, have) were ever guilty of such a Crime. If I were preaching this at *Rome*, I should be in danger of the *Inquisition*, and so I might have

have been, had I preach'd it in this place not many years since; but, blessed be God, who hath delivered us from such fears, by delivering our *David* from his enemies, and setting him up upon our hill of *Sion*. But thus much briefly of *David* the Type.

Christ the *Antitype* (of whom the Psalm is chiefly, as I told you, to be understood) had likewise his enemies, that came about him like *Bees*; Bees for *multitude*, and Bees for their venom'd *stings*, wherewith they thrust sore at him in the words of our Prophet, and those in order of dignity no meaner persons than Kings, *ver. 2. yet terra filii, Kings of the Earth*, that Gyant-like fought thus against the King of Heaven; Kings of the *Earth* they were, and yet they fought under the Command of him that ruleth in the *Ayr*; for the *Black Prince* of darkness hath his Kingdom in this world, as well as the Father of *Lights*, especially in those places where the *Sunshine* of God's word seldom or never came to give its light, there had he large Territories of his Kingdom of *Darkness*: But when Christ the *Sun* of righteousness appear'd (*who came*, saith St. *John*, to *dissolve the works of the Devil*;) he presently then perceives that his Kingdom began to shake, for his *Oracles* among the Heathen were presently silenced, as if the Devil had been struck dumb, when the word of the Father came into the world: Upon this, the Prince of this World, perceiving the *Messias* to be come in the flesh (at least by the conjectural opinion, as the School aver) and fearing to be despoiled of his Dominions by this *Hebrew Child*, as the Oracle of *Delphos* call'd him, in their Answer to *Augustus*, as *Eusebius* relates the story; I say fearing the declination of his Empire, he musters all his forces, all his Allies and Vassals against the Lord, and against his Christ; in the fore-front of whose Army

2.

Psalm. 118. 12.

1 Joh. 3. 8.

march'd

Mar. 2.

Bern. Tom. 1.
pag. 414.

march'd *Herod*, that *Mountain of pride* (as some will have his Name to signifie) who, because he was a Tyrannical Usurper of the Kingdom of *Judea*, was, as all such usually are, very jealous of his Crown; and therefore hearing that a new King was born, and that the Wise-men (who are thought also to have been Kings) by the conduct of a *Sovereign Star*, came as far as the *East*, to find this *Star of Jacob*, and to do their homage to this young Prince; was much troubled, saith the Text, grows mad with the report, and in his fury plotted presently how he might dispatch him out of the way; any way so he might secure his Crown: To this end he enquires the place of his birth, by the High-Priests, and the time when, by the *Wise-men*, whom he sent to enquire, and to bring him word of the *Child*, that he likewise might come and worship the *Child*: *The Child*; he never calls him by the Title of a *King*, *Herod's* mouth was too little to speak that great word, which his heart rose so much against; as others of late, like him, disrob'd their Sovereign of all Titles of Honour, and call'd him, you know what, without welt or guard; but *Matchivillian-like*, he cunningly *stands up* against Christ, when he pretended to *fall down* and worship, masking and dissembling his *crafty cruelty*, under the vizard of *pretended piety*. And have not many *Herods* since stood up against Christ, in his Members, and against the *Lord's Anointed*; under the same pretence? What else did *Pope Innocent*, in his Warrs against the *Waldenses*, which he intitled *Bellum sacrum*, a holy Warr? What else did *Charles Duke of Burgundy*, and the Nobles of *France*, against *Lewis the 11th*, stiling the Warr by the name of *Weal-Publick*, pretending the good of the *Common-wealth*, for a colour of their private *Enterprizes*; whereas the *Weal-Publick* (saith *Cominans*)
prov'd

prov'd in the end to be nothing else but the *Wealth private*; as the *Good Old Cause* of late was, not for the good, but for the *Goods* of others, to enrich themselves.

Thus *Mysteries of Iniquity* have ever some handsome pretence or other, to make way for the mischief that's intended; what's more common than to see Religion made a stalking-horse to covetous and seditious ends? As *Jezabel's Fast* was but *invidiosum*, a Cloak of Religion, for the oppression of *Naboth*; And what was *Ab-solom's Vow*, but *pietatem conviciat*, a meer shew and form of Godliness, to mask his conspiracy against *David*? So, howsoever we have *Herod's* holy prating tongue, to talk much here about *Adoration*; yet that cruel *Mas-sacre*, and that bloody *Tragedy* which he afterwards acted upon the poor *Infants*, shewed too manifestly what he intended to Christ himself; for the *Inquisition* (worse than that of the Spanish) was over all the Land of *Ju-dea*, even *Inquisition for blood*; and, as sure as death, as those Infant-Martyrs suffered for Christ, who came to suffer for them; so Christ should have suffered with them, had *Herod* had his will.

But *Herod's* Treason prospers not, he was deluded saith the Text, and imagined a vain thing: for *Joseph* by direction from above discovered the Plot, and made an escape with the Child into *Egypt*; whither when he came, all the Devils *Idols* (saith *St. Hierom*) fell down like *Dagon* before the *Ark*: after this, during his *Minority*, he lived with *Joseph* and *Mary*, who, for the time, were Governors to the Prince: under whose tuition he grew so good a Proficient, that at twelve years old he kept his *Ac's* and disputed with the *Dúctors*, meaning indeed to become at last the *Bishop of our Souls*: After that, when he came to age, he was proclaimed

King by his *Herald*, *The voice of the Cryer*; and then the Devil himself sets upon him in a single Duel, and, in a place for his advantage too, in the Wilderness: but yet the *Son of David* foyl'd this great *Goliath* with his own weapon, and beat him with the *sword of the Spirit*. After that, the *Rulers* among the Jews, and the *Lawyers*, as men of wit and policy, cast their heads together, how they might catch him upon an advantage, and so with a trick in law very fairly, and with a shew of Justice, might work his ruine.

Mat. 26. 47.

But since that *Plot* will not take, they at last accord all in one to conspire his death: To this end they corrupt and bribe *Judas* (one of his Apostles) to become an *Apostate*, and to play the *Traytor*: he plots the time, and gives them the watch-word; that given, a ragged Regiment apprehend him, and hale him to *Caiphas*; the *Ark of God* being taken, was brought into the house of *Dagon*, into the Hall of *Caiphas*, where the *High Court of Justice* sat: there the *Body Politick* and *Ecclesiastical* were assembled, the High-Priests and the Elders, the Common-Councillors, and the Common People; a Jury is packt, false Witnesses suborn'd, and then they hurry him to *Pilate* the Judge; *Pilate* makes a *Mittimus*, and sends him to *Herod Junior*: he with the *Roman Souldiers* (the *Gentiles* here mentioned in the first verse of this Psalm) after they had mocked him, send him back to *Pilate*; where, when the people could not cast him by evident proofs of any crime, they thought to carry it against him by voices (an usual trick among the people still) and cry all with a loud voice *Crucifige, Justice, Justice*; and *Pilate* (like a timorous popular Judge) to stop the peoples mouthes, though he knew him to be innocent, most unjustly condemns him. After sentence, they bring him to the place of Execution, where

where he was to encounter with two other potent *Kings*, two that foil'd and overcome the whole world; viz. *Sin* and *Death*, which two *St. Chrysostome* reckons among these *Kings* of the Earth, spoken of *ver. 2.* The very apprehension of which *Combat* made him before in the Garden, in a *cold* night, so *hot*, as if he had been plac'd under the *Torrid Zone*, that he sweat *drops of blood*. But crucified he is, though still with the Title of a *King*: After that, he is buried also like a *Prince*, for his body is *embalmed*, laid in a new *Tomb* hew'd out of a rock; but withall a great *Stone* is roll'd upon the door of the *Sepulcher*, the door seal'd, or, as some think, rivetted in with iron cramps, gathered from the phrase *σφραγιστής τῆς πόλεως*, and Watch a set to guard it. And now they thought they had made the *King* of the *Jews* dead sure; for they had shut him up in the house of the *Grave*, and lock'd the *Chambers of Death* upon him, thinking indeed they had now absolutely got the victory. But I may here say to you, as *Moses* did to the Children of *Israel*, *Stand still but a while*, and ye shall behold the *salvation of the Lord*; ye shall see that his *Kingdom* began where others use to end, namely, in the *Grave*: For as *Sampson*, when his enemies thought him their own, rose at midnight, and took the doors of the *Gates* of the *City*, and carried them up to the top of the *Hill*; so *Christ* our *Sampson*, notwithstanding all their watch at the doors of the *Sepulcher*, riseth when it was yet dark, and takes the *Gates of Hell*, and the *Door of the Grave*, and carries them up to the top of the *Hill*, even unto *Heaven* the Mountain of *God*. Exod. 14. 3.

Though he were swallowed by the *Jaws* of *Death* into the bowels of *Hell*, like *Jonas* into the belly of the *Whale*; yet digest him it could not, but, by its own casting away, casts him up again upon the dry land. Thus Judg. 16. 1.

- by death did he overcome *Death*, and *Death's Second* too, the *Grave*; and comes bravely off in *Triumph*, with a glorious *triumph*; *O Death, where is thy sting? O Grave, where is thy Victory? Where is thy Victory!* Why, He hath it, who hath *spoil'd Principalities and Powers*, even the *Lord of Hosts, the King of Glory*; So that he might justly assume that *Poesie* which *Attalus* used when he fought with the *French, Boar & Lion*, It is the *King's Victory*; who, although before he were led *Captive* himself, yet now leads *Captivity captive*, triumphing over all: 'twas impossible that he who grasps the whole *World* in the *hollow of his fist*, should be lock'd up in a *hollow Tomb*, any longer than he pleased; 'twas impossible that a *Rock of stone*, should imprison the *Spiritual Rock*, *Ut tegeret clausum rupe vetante Lapis*, as *Lactantius* plays the *Poet*; *What ailed thee, O Earth, that thou tremblest*, and thou *Stone*, that thou wast driven back? 'twas at the presence of the *Lord*, at the presence of the *God of Jacob*: What though the *Sun of Righteousness* sat in a *Cloud*, at his death, and passion, and the *Sun* in the *Firmament* became *close-Mourner* to celebrate his *Funerals*? Yet, as if *Plato's Year* were in three days wheel'd about, he riseth the same again in *Glory*; and like *Joseph*, after three years imprisonment, is made the second in the *King's Throne*: What though the *Kings of the Earth* stood up against him, and thought to have laid his honour in the dust, yet *Christ the Lord*, was *King*; and though the *Kings of the Earth* were never so *unquiet*, yet those *Kings* fall down before him, and he makes them to *lick the dust*; His enemies before cloath'd him in *Regal Habiliments*, in derision and disgrace; namely, in *Purple*, and a *Crown of Thorns*: But *God* was in the *Bush of Thorns*, who cloath'd his enemies with *shame*, but upon himself did his *Crown flourish*: They took Counsel

fel together, and were confederate; but, like *Achibor-
phels* Counsel, it turned into foolishness; and they did
but imagine a vain thing; for, needs must that Counsel
be meer folly, when man's vain heart is made the Coun-
cil-Table.

Thus you see, *The enemy was not able to do him vio-
lence, and the Sons of wickedness could not hurt him: he
smote down his Enemies before his face, and in the Name
of the Lord, his horn was exalted: for God set his Do-
minions in the Sea, and his right hand in the floods, and
made his First-born, higher than the Kings of the Earth:*
And this brings me at the last, to the first particular in
the second General; *The Author of the Enthroniza-
tion; The King of Heaven and Earth; I, even I the
Lord, have set my King upon, &c.*

Psal. 89. 23;
24, 25, 26, 28.

The Higher Powers, derive their power from above,
from the *High and Mighty*, and Princes hold their
Crowns, neither from the Pope, nor from the People,
to be kick'd off, when they please; but they hold in
Capite, immediately from God, *in whom, and by whom, The
Powers that are, being ordained of God, Rom. 13. v. 1.*
This is so plain a Principle, that even dull Philosophy;
hath learned to distinguish of *Regents, and non-Regents;*
in the very *School of Nature*, where not only the Beasts
and the Birds, but the pretty Bees also have their petty
King to rule their Commonwealth; Now, shall the God
of Nature (of whom it may more justly be said, than
'twas of that Earl, that he is the setter up; and the pul-
ler down of Kings) shall he engrave Majesty upon
such inferiour Essences; and shall he not place a head
upon his body, a King upon his Church? Yes, sure, *I
have set my King (saith he) upon my holy Hill, (i.e.)
I have made my beloved Son, Ruler and Head over the
whole Church; To whom all power is given, both in
Heaven,*

1 Part.

In Edw. 4.

John 1
1.29. John

Heaven, and in Earth, Mat. 28. 10. that He who holds his Crown from God above, who rais'd him from the dead, and set him at his right hand in Heavenly places, above all Principalities and Powers, having made all things subject under his feet, and appointed him over all, as Head to his Church, Eph. 1. 21.

And now, behold the Archbishop of our Souls install'd; or rather, the King Crown'd, and placed upon his Throne of Majesty, deck'd with Glory, as with a Garment; which is the Second Particular in the second General, viz. The Person Enthron'd, even Christ the Lord; styl'd here a King, and that with a note of Propriety, *My, I have set my King upon my holy Hill of Sion.*

2. Part.

Christ was born a Prince, he was proclaim'd King, by his Herald, The Voice of the Cryer; but the day of his Coronation, was not till his Resurrection; and the glorious Solemnity of his Enthronization, 'till the day of his Ascension: He fought indeed the main Battle, when he suffered; but when he Rose, he got the Victory; and after, when he Ascended, he rode in Triumph, going up with a merry noise, even the Lord with the sound of the Trumpet; and as he went, he made a shew of Spoils openly; he led his Enemies Captive: and the bruised Head of the Serpent, was born before him; like Goliath's Head before David, returning from the Victory: Thus went the Son of David in Triumph (like his Father David after his Conquest) up to Sion; making the Clouds his Triumphal Chariot; and riding in state, like a Roman Victor up to the Capitol, the Capitol of Heaven, where those everlasting doors stood open, that the King of Glory might enter in.

Psal. 47. 3.

Col. 2. 19.

Psal. 104. 3.

Psal. 147.

Iceland.

Psal. 98. 1.

Thus you see, he holds his Crown by a just Title, being a King by Conquest, Gentium Domitor, & Dominator, as he spake of Prince Arthur; with his right hand, and

and his holy arm having gotten himself the Victory ; a Victory, that makes him every way glorious in his Crown, a Crown of glory ; glorious in his Apparel, the Lord having put on glorious Apparel, even rich Robes of Purple, at least of Scarlet, coming with red garments from Bozra ; Glorious in his Throne, his Throne being as glorious as the Sun ; the Sun ? Alas ! all the beauties of the visible Heaven, are but Cymmerian, and Egyptian darkness, in comparison of the place of Christ's residence, where every mean Subject shines as glorious as the Sun.

Psal. 95. 1.

Ezal. 65. 1.

Now as Heaven is his Throne, so is the Earth also his footstool ; his Scepter, a Scepter of Righteousness ; his Queen is the Church, who hath no less for her Joynture, than a Kingdom ; for her Guard, no meaner Attendants, than the holy Angels, who, as the Psalmist tells us, excel in strength ; every good Prince, is his Vice-Roy, and Lieutenant, in his several Territories ; Every Bishop, and Priest, is his Lord Keeper of the Great Seals, his Word and Sacraments ; every charitable man, his Almoner : In a word, The true Professors of the Faith, are his Loyal Subjects, who are therefore called, The children of the Kingdom, Mat. 8. 12. Children, I say, who have in their Baptism (without either equivocation or reservation) taken the Oath of Supremacie, and Allegiance ; Of Supremacie, acknowledging him to be Only Head over them the Body ; and of Allegiance, promising all faithful obedience to his Laws ; and to offer to him Free-will-offerings, with a holy Worship : Lastly, The Laws of this King, are the Scriptures, and the Word of God ; which is therefore call'd, The Word of the Kingdom ; yea, the very Kingdom of Heaven ; which Laws and Statutes, if his Subjects labour to observe, they shall not only gain to be Favourites, and so rewarded with

Titles

Titles of Honour, and Dignity of Place; but shall become even *sons*, and *Heirs apparent* to a Kingdom, where they shall all reign as Kings, sitting on Thrones of Majesty, with Crowns of Immortality.

And thus you have seen the *King*; ye must see likewise, who it is that styles him, by way of Propriety, *His King*; *I have set my King*, &c. Now this is laid down in the fourth Verse of this Psalm; *He that dwells in Heaven*, who is the Lord *Paramount* of the whole World; *He* it is that styles him, *His*, and that

I.

Tremelius,
Mollerus.Hovend, An-
nal.

First, *ratione Efficientis*, because, as you have heard already, he it was that set him up, because he anointed him with his holy Oyl: *Ego ungendo præfeci vel inauguravi*, as some Latine Translations use to read the Text: But are not other Kings, the Lord's Anointed? Yes, so they are, Anointed, usually on the *Head*, the *Breast*, and the *Arm*, to signify their *Glory*, their *Wisdom*, and their *Strength*; but Christ is more especially stil'd the Lord's Anointed, being anointed with the Oyl of gladness above his fellows, Psal. 45. Above his fellows, yea, above his fellow Kings, and that in a threefold respect.

1. In respect of the *manner*; the Uction of other Kings being *mediate*, by the hands of men; but Christ's, *immediate*, by the very finger of God.

2. In respect of the *matter*; their Oyl being but *material*, out of the Prophet's Horn, or the Priests Phyal; but Christ's was *spiritual*, being anointed with the true Olive it self, with the Holy Ghost.

3. Above his fellows, in respect of the *measure*; some of them have been *King and Priest*, *King and Prophet*; but Christ was *All*, the only *Trismegistus*, *King*, and *Priest*, and *Prophet*; besides, his Uction (by vertue of the Personal Union with the Deity) was without *measure*, Joh. 3. 34. That of others, is not so; but of his fulness

fulness they receive: The whole Box of Oyntment, was broken upon his Head; which makes his very Name to smell like a precious Oyntment poured out; but that only which runs down, falls upon his fellows; his Power is *primitive*, and *absolute*, having ~~unassailable~~ absolute Power and Authority; but theirs is *derivative*, and dependant; they are the *Lords Christs*, but he is *Christ the Lord*; *Dominus Christorum*, & *Dominus Dominorum*, King of Kings, and Lord of Lords, which Title we find written upon his *Thigh*, *Rev. 19. ver. 16*. A Title prerogative, peculiar and proper to himself alone; which Title he would lose, if there were no kings, or lords to be King and Lord of. Indeed the *Turkish* Emperour assum'd half the Title to himself, *Dominus Dominantium*. *Cyrus* the King of *Persia*, assum'd the other half, and had it engrav'd upon his Tomb, *Rex Regum*; yea, *Sesostris*, the proud Tyrant of *Egypt* (that had Kings instead of Coach-horses, to draw his Chariot) took them both; and a *Roman* Parasite, gives them both to the Pope, and styles him, *Rex Regum*, and *Dominus Dominantium*; but these were but Usurpers of that Title which was none of theirs; since Christ the Lord, is a great King, above all these Gods; above them for his Power, and the large extent of his Dominions; above them in *Riches*, and *Honour*, in *Laws*, and *Prerogatives* Royal; above them also, in the *administration*, and *duration* of his Kingdom; every way above them, being anointed with the *Oyl of gladness above his fellows*, *pro consortibus*, that's the first reason; and *pro consortibus*, for his fellows too: And that may be a second reason, why He is styl'd God's more peculiar King, *viz. Ratione Finis*, That he might be a Prince, and a Saviour to his people *Israel*, *Act. 3. 31*. That he might

Heb. 10. 9.

preach deliverance to the Captives, and redeem their Souls from death, and so fulfill the will of him that sent him; as if, like Charles the Fifth, his Crown had been laid upon the Bible, and the ten Commandments plac'd by his Royal Arms, to shew that he was anointed to establish his Throne in Righteousness, not only in respect of himself, but also of his Subjects, by presenting them to his Father a holy Nation, without spot or wrinkle, Eph. 5. 27.

But I have stood too long upon this; and yet we cannot say too much for Him, that hath done so much for us; and therefore we must not leave him thus, with a bare empty Title; for it must not be said of Christ, as it was of King John, that he is *Rex sine Regno*, a King without a Kingdom: as God hath set him up, so he hath also set him over *Sion*, (*i.e.*) his Church: which is the last particular in the Second General, *viz.* his *Kingdom and Dominions*, describ'd both by the situation of the place, upon an *Hill*; as also by the quality of the soyl, *Holy*, *I have set my King* (saith he) *upon my holy Hill, &c.*

3. Part.

I take not Christ's Kingdom in the large extent of it, as 'tis styl'd *Regnum potentie*, his Kingdom of power; for so the Devil and Hell it self, are part of his Dominions; But in a more particular acception, for the peculiar administration of his Church, which according to the two parts of it, is twofold; either *Regnum gratie*, or *Regnum glorie*; the first is, *Heaven upon Earth*, the Kingdom of Grace; the second is, *Heaven in Heaven*, the Kingdom of Glory: The first is *Sion mystical*, and lies here below: The second is *Jerusalem Caelestial*, that is above: The first is a preparation and entrance to the second; the second, the complement and perfection of the first: and because the first is the way
to

to the second, it is often styl'd in Scripture, the very *Kingdom of Heaven*; *Sion* then, because it was the place of the *Sanctuary*, and the *Ark* of the Covenant, was a Type of the Church, which is Christ's Kingdom; and being a Kingdom, must needs be a Monarchy; no Popular or confused Multitude: for, as the body Civil, and the body Natural think *equality* of people and of parts, to be *inequality*; so the body Mystical likewise, is not fram'd like a rude *Chaos*, but like a Kingdom admits distinction of Members: And therefore the Church is compared in Scripture, to those things where order is most eminent and conspicuous; as to a *well-dress'd Vineyard*, not to a promiscuous *wood*, or a confused *Thicket*; as also to a *well-marshall'd Camp*, *Cant. 6.* where whole *Armies of Martyrs* have sacrificed their lives, fighting their *General's Cause*; where every good Prince is a *Colonel*, having under his *Regiment*, the Pastors of the Church, as so many *Captains* over particular Companies of Christian Souldiers, that stand all in their ranks and order, to fight the *Lords Battle*; whose *Colours* are the Cross, plac'd in a Bloody-field, with *Constantine's Motto*, to animate them, *In hoc Signo vinces.* Isai. 27. 1.

But, Under what *Zone and Climate*, may some *Cosmographer* ask, do these Dominions of Christ lie? Indeed, the time was when they were confin'd within the borders of *Canaan*, and coop'd up within the Territories of *Jacob*; the Church being then a *peculiar*: For, at *Salem* only was his *Tabernacle*, and his dwelling *at Sion*: But since the Law went forth (as the Prophet *Isaiah* speaks) out of *Sion*; and since the Lord hath prepared his seat in Heaven, his Kingdom now ruleth over all, from the floods unto the worlds end, *Psal. 103.* Psal. 76. 2.

19. All Nations, that were *Alien* before from the Commonwealth of Israel, are now made capable of *Enfranchisement*, to become free *Denizens* in his Princely State: So that Christ is the most *Catholick King* in the World, his Kingdom being Catholick and Universal, and that not only in respect of *times* and Persons, but also in respect of *place*, being diffus'd and disperfed over the face of the whole earth; not that the Church is in all places of the world, *simul & semel*, at one and the same time, but that it hath been, or shall be, in all parts of the world, *successive*, one after another.

The time was, when the whole world almost (the little corner of *Judæa* excepted) sat in *darkness*, and in the *shadow of death*; but since the *Day-star* arose, there hath sprung up a *light to the Gentiles also*, to guide their feet into the way of peace; for as after *Christ-mass*, we see the days begin to lengthen; So after the birth of Christ, the days of Grace have lightned so, that they have been like the days about the Pole, without any night: the *Sun of Righteousness* standing still in *Gibeon* (i. e.) his Church; so mightily hath the Word of God grown, that the *multitude of the Isles* (even of our *Isles*) have been glad thereof, *Psal. 97. 1.*

Cælius Secundus Curio hath a Book extant, Entitled, *De Amplitudine Regni Christi*, wherein he labours to prove a greater number to be Christ's true Subjects, that are *saved*, than there be of the Devils Vassals that are *damned*: But *Curio* was in this point too *curious*, and smells too much of *Origen*: I am sure of all the Tribes, whose number at one particular time, was 1,570,000 men that drew swords, *1 Chron. 21. ver. 5.* yet 'tis observ'd, that of all that vast number, there were but 144,000 seal'd, *Rev. 7. 4.* Whatsoever the number of his Subjects be, this I am sure of, that he ever had some
to

to make him a Royal Priesthood, a Kingdom of faithful Subjects here in this world; and ever shall have so long as the world shall last: And the reason may be fetch'd from the Text, because *Sion*, his Church, is impregnable, being seated upon a *Hill*; which is the first description of Christ's Dominion, viz. by the scituation of the place, upon a Hill, *I have set my King* (saith God) *upon Sion, my holy Hill.*

My holy Hill; Ye see 'tis but a *single hill*, to shew ^{1 Descrip.} the *Unity* of the Church, it being but one; and yet as one Kingdom may have many *Shires*, so one Hill, may have divers *Tops*, and therefore the Psalmist saith, that *her foundations are upon the holy hills*, speaking there of Mount *Sion*, and Mount *Moriab*, Psal. 87. 1. as if the Church had been some divine *Parnassus*, *Mons biceps*, the Tower of *David* standing upon one, and the Temple of *Solomon* standing on the other; places, both of ^{Moller. in} strong defence, and refuge; Thus stood the Church ^{Psal. 87.} in the Type.

It's likewise call'd a *City upon a Hill*, (a single Hill) by Christ himself, *Mat. 5. ver. 14.* Upon a Hill, and that Hill a *Rock*, upon this *Rock* (saith he) *I will build* ^{Mat. 6. 13.} *my Church*, and *that Rock is Christ*, who is both the ^{Zech. 1. 6.} Builder, and the Foundation, the Wall, and the Gate, ^{Prov. 18. 10.} the Town of defence, and the Garrison likewise to keep it: And that City then must needs be safe, which is built upon such a Hill, and hath Christ the Lord to keep it: And in the assignation of this reason (though they differ in others) Expositors of all sorts, do joyntly agree.

'Tis call'd a Hill, saith *Chrysostome*, *sed et Sion est mons*, in Psal. 9. which I may translate in *Cassiodorus's* words, *Propter* ^{in Psal. 1.} *firmitatem*, because 'tis firm and strong, standing fast for ever. Like Mount *Sion*, that cannot be removed, ^{Psal. 135.} ved,

In Psal. 44.

ved: *ἡ ἐκκλησία ἡ ἐκκλησία*, saith *Chrysostome*, there is nothing stronger than the Church; it being like that House built by the Wiseman, *Mat. 7. 25.* against which, though the floods beat, and the winds blow, yet it stands, because 'tis built upon a Rock; and so high a Rock, that the storms of the lower world, cannot reach so high as the top of *Sion*; as if *Sion* were like the tops of the *Apennine* Mountains, from whence men may behold Lightnings and Tempests below them, and they in the mean time, above, safe and secure: But though this be true, in respect of her Faith, and Profession, yet the Professors themselves are liable to many storms, they being perpetually at open War, with three deadly Enemies, the *World*, the *Flesh*, and the *Devil*; yet that they should be overcome, it is impossible; for Christ's Subjects even in suffering, are more than Conquerours; the very blood of the Martyrs being the Seed of the Church; their persecution being but like the cutting of Vines, that makes the Vineyard to fructifie and flourish the better.

I grant the Ship of the Church, may be often in danger, by reason of the storms of Persecution, and the desperate leaks, and rents of Hæresie and Schism, yet drown'd it never shall be; *Noah's Ark* shall not perish, though a Deluge of waters be upon the face of the whole Earth; but shall be carried up by those waters, the nearer unto Heaven, where it shall rest at last upon the Mountain of God: So that the Gates of Hell, shall never prevail against the Gates of *Sion*, as long as *Sion* keeps her proper quality, as long as She remains holy: Which leads me now to the last description of Christ's Dominions, which is the quality of the Soyl, the true property of the Church, *Holiness*; I have set my King, upon *Sion* my holy Hill, or the Hill of my Holiness. We

We usually finde in Scripture, that holiness is much appropriated to the *Hills*; *Jerusalem his holy City*, is styled his *holy Mountain*; the Temple that stood upon a Hill, his *holy Temple*, and his *holy Place*; and *Sion* here, his *holy Hill*; first, To note unto us, that some places are holy in regard of God's more especial presence; then, as being places of his holy Habitation, places where his Honour dwelleth: Secondly, to shew unto us, that *Sanctity* is the proper Note of the *Church*, the true Badge and Cognizance, whereby the *Servants* of Christ are distinguish'd from the *Slaves* of the world, whilst they wear their Master's Livery, being holy as he is holy, and that in a threefold respect.

Laſt. Part.
Iſai. 27. 3.
Pſal. 5. 7.
Pſal. 46. 4.
and 43. 3.

First, *holy in respect of her Head*, as one that hath a fair face is said to be a fair woman, though her other members be a little disproportioned; and this is term'd *sanctitas imputata*, the holiness of the head being imputed to the whole body.

Secondly, *holy in respect of her Doctrine*, and Profession, being rul'd by a holy Law, directing her to obey her Sovereign in holiness and righteousness; and this may be call'd *sanctitas imperata*, holiness commanded.

Thirdly, *holy in regard of her life*, and that not only *comparative*, in respect of the wicked, but *inchoative*, in respect of her self, being inherently holy by sanctification of parts, though without perfection of degrees.

For though she be fair as the *Moon*, yet she hath her *spots*, and ever will have here, as long as a man is left within her; so that if the rough wind of the Kings justice should thoroughly winnow and sift all the actions of his Subjects, it were easie for him to find some defect or other, that might be an object of his royal mercy: But Christ our King is not extream to mark what his
loyal

2 Cor. 1. 3.

loyal Subjects do amiss, he is ready to pass an *Act of Indemnity*, and Oblivion, he accepts of their obedience, and covers their imperfections with the Robe of his own righteousness; his righteousness, for as Christ is God's King, so Sion's holiness is his holiness too; upon *My holy Hill*, or as some Translations read it, the *Hill of My holiness*, Christ the Lord being made righteousness and holiness unto us, that we might be made the righteousness of God in him, 2 Cor. 5. ult. And thus have you had a short description of Christ's Dominions, with the other parts of the Text; give me leave now to imitate a Cosmographer, who after he hath describ'd a Countrey in general, useth then to relate the particular commodities, that the several parts of the Countrey afford: So having handled the Text in general, by way of Exposition, let me briefly collect some commodity and fruit that may serve for Application.

I.
Psal. 99. 1.

Psal. 83. 10.

First then, Hath Christ our King set his foot on the neck of his enemies? then let the wicked, or the workers of iniquity tremble, since *all the enemies of the Lord shall perish*, and, notwithstanding all their power and policy, shall be like *Jabin* and *Sisera*, that became like the dung upon the earth.

2 Sam. 20. 13.

See this in the enemies of *David* the Type, ye may see rebellious *Absalom* hang'd by the head upon an Oak instead of a Gallows, where his hair serv'd instead of a halter, and his Mule the Hangman that turn'd him off; politick *Achitophel*, that was the Oracle of State, proves his own Executioner, and because his head had plaid the Traitor, he hung it up himself: *Sheba's* rebellion cost him his head too; and though *Shimei* and *Joab* escaped in the Father's time, yet *Solomon* his Son met with them at the long run, and paid them what they had deserved,

1 Reg.

1 Reg. 2. See this also in the Enemies of Christ the Antitype, which I nam'd before.

First *Herod* that bloody Tyrant, became like *dung* while he was yet *alive*, having his body rotting with a stinking Disease; insomuch, that he who sought the life of Christ before, seeks now to deprive himself of his own life, and being prevented, died at last; so hated of all, that knowing none would mourn for him, he gave Command that his Nobles should be slain at his death, that the people might seem to lament for him, when as indeed, they did for others; yea, within one hundred years, there was not one of *Herod's* family left alive; as for

Chemniz.
Harm. part. 1.
pag. 130.

Herod Junior, that mocked Christ, he was depriv'd of his Honour by *Caius Caesar*, and died in perpetual banishment: The Jews that sold Christ for *thirty pence*, were afterward themselves sold *thirty for a penny*: *Judas* (like *Achitophel*) hangs himself; and *Pilate* kills himself; as *Josephus*, and *Eusebius*, at large relate the Stories; he could never wash off that innocent blood, though he seem'd to have wash'd his hands of it, but his guilty Conscience flew in his face, and he took revenge upon himself; yea, he is hung in *Chains* as it were, in the *Apostles Creed*, for a shame, and terrour to the world for ever: Consider this, all ye that forget God, how that the Enemies of the Lord shall perish, and the workers of iniquity shall be destroyed, *Psal. 92. 8.* The Nation and Kingdom, that will not serve thee, shall perish, *Isai. 60. 12.*

Calvis. Chro.
pag. 313.
Alsted. Chron.

And if we look upon the Enemies of our *David*, we cannot chuse but see how God hath met with many of them, though *they had made their Hill so strong*, that they thought they should never be removed, and yet the Lord that sat in Heaven, was of more might, *than*

the

L

the

the bills of those Robbers, Psal. 76. 4. He saw all their hypocrisie, and cruelty, and laugh'd them to scorn; and at last, like a Gyant refreshed with wine, he smott'em, not only in their *binder part*, but in their *very heads*, that their *Counsels* turned into foolishness, and all their imaginations prov'd but vain: *Thus let the enemies of my Lord the King perish, and all that rise up against him, to do him hurt*, as *Cushi* said to *David*, 2 Sam. 18. 32.

2.

Psal. 149. 1.

But as this yeilds *terror* to the wicked Rebels, so in the second place, it may serve for *consolation* to his faithful Servants, and loyal Subjects; for since Christ hath conquered his and their enemies, *The children of Sion may be joyful in their King*; yea, they may rely upon him, for his special care; and protection over them; he *loving the Gates of Sion, more than all the dwellings of Jacob*, Psal. 87, 2. They are as dear unto him, as the *Apple of his own eye*, being his chosen and peculiar people; they are like *Gideon's fleece*, on whom the dew of his blessing descends, when all the floors besides are dry: In a word, they are his *Vineyard*, and ye may see what care he takes for his *Vineyard*, *Isai.* 27. 2. *I the Lord will keep it, I will water it every moment, lest any hurt it, I will keep it night and day*; A *Vineyard* is the dearest possession that a man hath. *Naboth* will part with his life, before he will part with his *Vineyard*, and Christ likewise did part with his, before he would lose his *Vineyard*, before his Church should perish.

The Philosopher in *Eth.* 8. & *Polit.* 3. compares a good King to a wife *Physitian*, to a loving Father, to a watchful Pilot, and to a careful Shepherd; Now Christ is the Churches *Physitian*, *quasi pater*, so Etymologers; and a *Physitian* hath a care of his patient; the faithful are call'd Children, & *Christ*

Christ like a nursing Father, hath a special eye over his Church as his Children : Again, the Church is like *Peter's Ship*, tofs'd on the waves of this world ; but Christ is the Pilot, that rebukes the winds, and brings them to the haven of happiness, where they would be : And lastly, The Church is like a *Flock of Sheep*, a little flock in the midst of wolves ; but Christ is the great Shepherd of our Souls, *Heb. 13. v. 20.* And the good Shepherd of his Sheep, that leaveth them not when the wolf comes, but careth for them, saith the Text, yea, he laid down his life for his sheep, *John 10. 11.*

And this shews, that as he takes care for their *positive* good, so likewise for their *privative*, in protecting them against the danger of all their enemies : He is the most Christian King, and he is known in the *Palaces of Sion*, as a sure refuge, *Psal. 48. 2.*

Take courage then, O Noble Christian, notwithstanding all opposition ; for, as he said, *Da mihi Philip-pum, & totum oppone mundum*, Let me have K. Philip on my side ; and I care not though all the world oppose me : So may the true Christian undauntedly say, Let me have Christ for my King and Captain, and I'll fear nothing, *Nil desperandum Christo Duce*, Christ being my General, I'll despair of nothing within the compass of Divine power ; *Plus in Duce reponam, quam in toto exercitu*, (as *Trobus* spake of *Epaminondas*) I will rely more upon Christ my Captain, than upon an Army Royal : As for other Lords, they are but *Domini Titulares*, Lords meerly in Title ; But Christ is *Dominus Tutelar*, Lord Protector (as I may say) of his Church, I recal my word, I do not like that Title, I say rather, He is the Great Defender of the Faith, and of his faithful Ones, His faithfulness being their shield, and his truth their Buckler, *Psal. 91. 4.*

But *King*, and *Subjects* are terms of Relation, and therefore, since Christ as King defends us, we on the other part, must perform the duty of Subjects to him, and return that which he expects from us in lieu of his care and protection; and that is true Loyalty, and faithful obedience; *Cum Deus servat hominem, homo serviat Deo*, Since God preserves man, and is man's God, it's most fit that man should serve God, and be God's man; we must be subject (saith the Apostle) to the Kings of the Earth, *Rom. 13. ver. 4.* and that not only for wrath, but for Conscience too, much more, say I, to the King of Heaven; *This Must is for the King* indeed, and implies not a conditional, but an absolute necessity, and that from every Soul too; The Higher Powers themselves, are Subjects to Christ, to Whom, as to their Sovereign, they owe their due obedience: And therefore some of the good Emperours, as *Constantine*, and *Theodosius*, call'd themselves *Vasallos Christi*, Christ's Vassals; as King *David* had done before them, professing, not in a Complement, but in sincere obedience, *Behold I am thy Servant*. *Servants* then, and *Subjects* we are, and therefore we must obey; for disloyalty to an earthly Prince is so heinous a crime, that *Treason*, by the Civil Law, is rank'd with *Sacrilege*; and by our Common Law, the bare intention of *Treason*, without acting it, is sufficient to bring a man to execution. Now if the Person of an *Earthly* Prince be so Sacred; what shall become of them that betray the *King of Kings*, and, by their sins, as much as in them lies, *Crucifie again the Lord of Life*: This *Rebellion*, sure, is as the *sin of Witchcraft*; and as a Witch was not suffered to live in the Commonwealth of Israel, *Sic Nemesis Rebelles ultor à tergo*, the King of Heaven will execute his pœnal Statutes upon them, and Gods plagues and

Bishop Jewel,
Serm. p. 85.

Psal. 116. 14.

Heb. 6. 6.

and punishments, without repentance, will be sure to fall upon such Rebels heads.

Curse not therefore this King, no nor cross him, so much as in thy thought ; But *kiss the Son lest he be angry*, as it is in the last Verse of this Psalm, (*i.e.*) Submit to his Discipline, and keep his Statutes, lest he *speak unto you in his wrath*, and if his wrath be kindled, *yea, but a little*, happy are all they that put their trust in him ; for, the wrath of this King, is as the roaring of a Lion, and as the Messenger of Death, Prov. 16. ver. 14. Wherefore let St. Peter's Præcept be the Period for this, *Fear God, and obey the King*, that is, the King of Kings : And let Christ's, our King's own example, move us to this, *Qui vitam perdidit ne perderet obedientiam*, saith St. Bernard, who lost his life, rather than he would lose his obedience to his Father's will : And this Argument which is drawn *Regis ab exemplo*, from the King's example, methinks should be very prevalent to move us to imitation.

But many there are, that desire to be counted the Kings Servants, and to wear his *Cognizance*, only for a *Countenance*, to shrow'd themselves from the attachment, and censure of the world ; many that wear the cloth of Christ, and the Livery of a pure Christian, that hardly know their Lord, nor ever do him any good service : many that make outwardly a very fair *Profession*, and yet carry in secret disloyal *affections* to Christ their Prince ; But such Hypocrites as these, that have but *corticem obedientiæ*, the meer bark and outside of obedience, Christ will never own for his Loyal and loving Subjects, for, *If you love me*, saith he, ye will *keep my Commandments*, John 14. 15. And I may add, if our obedience be sincere, it will shew it self in an actual observance of all his Laws, and in giving him
that

that Tribute of Reverence and Honour, which is due unto his Name ; yea, an awful Subject, will not dare to come into the King's presence, no nor into this place, which is his Presence-Chamber, without such reverence as is due to so Sacred a Majesty ; he will not dare to receive his Cup of blessing, but upon his bended knee ; nor to present a Petition to him, without a reverent lowly deportment, both of Body and Soul : But I must not dwell upon this ; let your patience go along with me a little farther : The other part of the Text, hath some Commodities, which may be worth our consideration.

4.

Wherefore, in the fourth place, Is the Church a *Kingdom*, and Christ her only *Monarch* ? What shall we think of those then, that either make the Church a *Monster*, by giving her two Heads, or else *depose* Christ, the true and only Head ; both which the Subjects of the Church of *Rome* do : For as *Suetonius* reports, that the Emperour *Caligula* took off the Head of his Great God *Jupiter*, and set on another of his own : So the Magnificors of the *Papal* Mitre, by their transcendent Glosses, have smitten off *Christ*, the only Head of the Church, and set on the *Pope*, for their Lord and Master, placing him upon the City on *seven Hills*, like Christ upon the *Hill of Sion*, to give Laws to the whole world ; as if Earth and Sea, and all the Powers therein, did only belong to the *See of Rome*.

in vita, cap.
22.

Dr. Potter.
P. 54.

And this Crown'd Cup of Supremacie, they strive to sweeten with *Holy Water* that springs from *Peter's* Chair, or that flows out of the stony Rock, which they pretend Christ applied to *Peter*, when he said, *This is my Rock* : But what is this, but to build upon the fickle sand, and not upon a firm Rock ? For alas ! *Peter* was not a *Prince*, though he were a *Peer* ; he was
not

not Head of the Church, but an *Eye* in the Head : though happily he had a *Priority of Order*, yet not a *Superiority of Power* ; though it may be granted, that he had *Precedencie in Place*, and *Præ-eminence in Graces* ; yet that he had a *Primacie of Authority*, or Monarchical Supremacie of Rule over the rest, never was, nor ever will be proved ; God hath placed but one Head upon the Church, his Body ; but one King upon his Hill of *Sion* ; *I have set my King (a single King) upon my holy Hill of Sion.*

But having cut off one Head of this *Hydra*, I meet presently with another, that arises from the *Scituation* of the place, for, Is the Church a Kingdom upon a Hill ? Then, saith *Bellarmino*, one may always know where to point at it, and shew a Successive Visibilty of Subjects from Age to Age ; which if we grant, then presently they Question us for the Professours of our Doctrine, for many hundred years before *Luther's* time.

To whom I might Answer, by demanding first of them, where that part of their Religion, which differs from ours, was in the Primitive times ; 'tis plainly proved, that they cannot shew the Professours of it, for the first 600 years after Christ ; But as for ours, we find the substance of it in the Scriptures ; and for the Professours of it, that there have been always such, we are to believe *à priori*, for the promise sake, made in the Scriptures, that it should be so ; but to know the particular places where they all lived, or several names of them (although we want not these testimonies, as divers of late, have travail'd far upon this Subject) is no part of our Creed.

For

For although the Church be in it self, a visible Hill, yet in respect of others, this Hill may be covered with a *dark mist*, or men may be *blind* that they cannot see it : In a word, the Church is not always in her Glory, to be discern'd *fide oculorum*, by the faith of our eyes, although it be ever apprehended, *oculis fidei*, with the eyes of faith : But I will not wade any farther in these *waters of strife* ; there remains yet the last particular to be spoken of, The Quality of our Soyl, which brings forth this profitable Lesson, *viz.* That to shew our selves Christ's true Subjects, and that we are true Members of the true Church, we must have her proper Quality, and be holy, as the Church is Holy.

Christ's Kingdom is a *holy* Kingdom, and not of the world ; for he never exercis'd any glorious Secular Dominions while he liv'd on Earth, as the Watchmen of the Jews, and the Millenarians since, slumbring on the Couches of Carnal, and Temporal Projects, dream'd he should have done ; for when they would have made him a King, he fled into a Mountain, *John 6. ver. 15.* Into a Mountain, as if he would have shewn them his proper Dominions, the *Holy Mountain* of the Church, the *Hill of Sion* ; which must be elevated from the base lower part of the World, *seeking those things that are above*, *Colos. 3. ver. 2.* For the Church our Mother, is not like the woman in the Gospel, bowed down to the Earth, digging and scraping in it, like the Mole ; and that her Members also may be *verè æm* (*i. e.*) as the word signifies, *sine terrâ* ; they must have *their conversation in Heaven*, *Phil. 3. ver. 20.* being holy, by works of piety towards God, and works of Charity to their Neighbours : Wherefore Christ our King,

King, after his Resurrection, shew'd his Disciples, his feet and his hands, to teach them how they should walk in the path of Righteousness, and what they should do, viz. works of Piety, and Charity, which is the fulfilling of his Royal Law.

In a word, Christ's faithful Subjects, that they may be a holy Nation, must not be *of the world*, John 17. ver. 16. for they are to seek for a Kingdom in Heaven, which is purchased for them, by Christ their King, and hereafter (if they be cloath'd with Holiness) shall be actually seiz'd of it, when from Subjects in this Kingdom of Grace, they shall become Saints in the Kingdom of Glory, where every *Subject* shall be a *King*, having a Triumphant *Palm* in his hand, and a Golden *Crown* upon his Head: For I may say of the Citizens of *Jerusalem* above, as *Zeba* and *Zalmuna* did of the men of *Tabor*, *Judg.* 8. ver. 18. That every one of them did look like the Children of a King; or as one told *Pyrhus* concerning *Rome*, That 'twas *Urbs Regum*, a City of Kings, where every one is Crown'd, not with a corruptible, but with an incorruptible Crown of Glory.

And this Argument me-thinks should skrew up the most *leaden* spirit, to a holy *Ambition*, for what will not a man attempt to gain an earthly Kingdom? I told you but a few moneths since, what men would do, and what they have done of late, to obtain an usurped Dominion; What then should a Christian do, yea, rather, what should he not suffer for an immortal Crown, reserved in the Heaven, that fadeth not away. And now I have rais'd your Meditations as high as Heaven, I cannot leave them in a better place, where Christ sits as a King, at the right hand of God, making intercession for
us.

M

To

To whom, with the Father, and blessed Spirit, be
ascrib'd all Honour and Glory, Power, Might,
Majesty, and Dominion, from this time forth
and for Evermore.

A M E N.

THE



T H E
POWDER-PLOT
B L O W N U P.

S E R M O N I V.

Psal. 124. 1, 2, 3, Verses.

*If it had not been the Lord, who was on our side, now
may Israel say, If it had not been the Lord who was on
our side, when men rose up against us, Then they had
swallowed us up quick, when their wrath was kindled
against us.*



Is not long since I was in this place, on as Jan. 30. 1661.
*dark and black a day, as was ever seen
in our English Horizon: I hope the im-
pression it then made upon you, is not
yet forgotten, and I wish it never may
be.*

I am here again upon *another day*, which should have
been very like the former, such a *day* as the Prophet Joel

M 2

speaks

speaks of, Joel 2.23. *A day of darkness and gloomy blackness, a day of blood and fire, and pillars of smoke; Dies nigro carbone notandus.* As black as *Small cole, Salt-Peter*, and *Sulphur* could have made it; which if they had been fired, the *Arch* of heaven would have been like a *fiery oven*, and all faces blacker than a *Coal*, as if they had been like *bottles in the smoke*, or had *lien among the pots*.

Lam. 4.8.
Psal. 119. 34.
Psal. 68. 13.

cont.

For such a transcendent Villany was hatch'd on this day, that I may put the Question of *Moses*, Deut. 4. 32. *Ask of the dayes that are past, since the day that God created man upon Earth, whether there was ever such a thing as this, and whether there was ever heard the like?* And I may return an Answer out of *Judg.* 19. 30. *There was never such a thing done or seen in Israel, nor in the world, since the beginning; As that Learned Attorney-General, this Countrey-man, pleading at the Arraignment of the Traytors said, Quis hac posteris sic narrare poterit, ut facta non ficta esse videantur?* In the words of the Prophet *Habakkuck* 'twas such a work as men can hardly believe it when 'tis told them, *Hab.* 1. 5.

Psal. 111. 5.

I have lighted upon a Text that suites with this occasion; for there's *fire* in it, the kindling of *wrath*, which should have kindled *another fire*, that would have swallowed us up quick: from both which, the Lord, who was on *our side* deliver'd us, which deliverance calls for our recognition and thankful remembrance; for, *The merciful and gracious Lord*, saith *David*, *hath so done his marvelous works, that they ought to be had in remembrance.* Not only his marvelous work of our last deliverance from our Captivity under usurped Tyranny; but that of this day also, wherein some *Jesuite* and *Jesuited* persons would have done that at one blow, which others since, with their help, did at many blows; and

by

by fire and powder too, which blew up King and Parliament, Church and State, Knox his cut-throat Divinity knock'd down all in a few years; which great misery falling upon us, almost swallowed up then the sense of this day's delivery.

And I wonder that *Zimri, who slew his Master*, did not cause a *Statute of Omri* to disanul the memory of it, seeing he really *acted* that, which those on this day only *intended*. But if that had been done on this day which was design'd to have been done, the Nation had been undone then, and therefore our *Israel* may now, even this day, say, *If it had not been the Lord, &c. then they had swallowed us up quick, when their wrath was kindled against us.* Which words are easily divided into these two general parts.

1. *Israel's danger, and ours.*
2. *Theirs, and our deliverance.*

In the first we finde these four Particulars.

1. The *persons plotting*, dangerous persons, men that rose up.
2. The *persons against whom*, against us.
3. Their *main intent*, to devour and swallow quick.
4. The *motive* that stirr'd them up, which was the fire in their own breast, and their wrath which was kindled against us.

In the second General, which is our deliverance, there is;

1. The *Author* of it : *The Lord who was with us.*
2. Our *recognition*, and thankful commemoration upon that deliverance, *Let Israel now say, &c.*

And first of the *Persons* plotting the danger: they were *Bemises insurgents, men that rose up.* Who these men were, neither the Text, nor the sequel of the Psalm tell us.

Bellarmino thinks they were the men of *Babylon*, In loc. that

1. Part.

that carried *Israel* captive, and so would have this *Psal* penn'd by *David* by way of prophetic.

Others more probably, that they were some, of
Calvin. in loc. whose cruelty *David* and his people had experimental-
ly seen the danger.

Idem.

Others again understand it of such as rise up against the *Israel* of God in general, and so 'tis applicable to our selves. Whatever they were; the Hebrew word in the Text, which is *nomen collectivum*, denotes a company of wicked men that rose up against the Church and State in those times; *How are mine enemies increas'd*, cries holy *David*? *many are they that rise up against me*, not only open and professed enemies, as *Isbbofeth* and *Hannu*, *Hadadeser*, and the States of the *Philistines*, but secret and close Rebels, as *Absolom* and *Achitophel*, *Amasa* and *Sheba*, *Adonijah* and *Joab*, who rose up against the good King, against whom there should be no rising up, said his Son *Solomon*, *Prov.* 30. 31. no insurrection; no, not so much as in thought, *Ecclef.* 10. 20. For the Person of a King is so Sacred, that the bare intention of Treason, without acting it, is sufficient to bring a man to execution; And yet such there have been, and ever will be, some that will be rising and lifting up themselves against their Superiors, some treacherous *Cains*, some rebellious *Corahs*, and some trayterous *Judasses*, that will be lifting up their heels, and lifting up their hands to work violence and mischief.

And such were the men, that rose up against us this day, men of *Babylon*, that cried, *Down with us, down with us, even to the ground*, when they intended to blow us up, with ground and all; these men *rose up*, but from whence? Doubtless as the word implies, *from below*; they were some of the *Locusts* come up out of the
the

the bottomless pit, and if we had seen them in their Gun-powder pit, we might well have thought them some infernal Spirits or black Devils, that were contriving a second Hell in the bowels of the Earth, — *Itum est viscera terre.*

Those hellish Pioniers spared no pains to dig out the bowels of their Grand-mother, *Earth*; that they might gnaw out the bowels of their Mother-Country; And that under the very place where the Three Estates of the Kingdom sat, That where the Laws, as they confess'd, received their life; the Law-makers there, might receive their death. Statut. 3. R. Jac.

And this made the danger so much the greater, being under ground; They said to the Earth cover us, that the plot may not be discovered, till the deadly blow may be given, This was such a damned plot of cursed Villany, as was never pattern'd by any Son of *Belial* before; and therefore, it doubtless came from him who was a *Murderer from the beginning*, and hath his *Claw* in every sin of blood, especially such a bloody sin as this, which would have made the Sky to have rain'd blood, and would have fill'd many baskets full of dead heads, and would have scattered the broken fragments of torn bodies, over the face of our English earth. It could be none but that evil Spirit, that inspired these vile Conspirators; and that put into their heart, as he did into *Judas*, such a devilish invented cruelty; yea, indeed more than devilish; for, whereas the Devil is said to sweep with his tayl but the third part of the Stars of Heaven, these would have swept away all the glistering Stars of our Firmament, when they had been united in a happy Constellation of Parliament, which leads me to the Second Particular, viz. The Persons against whom this dangerous Plot was invented, Against us, against the whole Luk. 12. 3. Rev. 12. 4. 2. Part.

whole body of our *Israel*, to cut off *Head and Tail, Root and Branch in one day*. For the King's Sacred Person had been expos'd to their *cruelty*; the Queen his Consort had been his Consort in *woes*; and the Prince his Heir, heir to nothing but *misery*. So that the hope of Succession in them, the *Oracles of Wisdom, and the Charities of Israel*, in the Reverend Patriarchs and Prelates of the Church, the *Buttresses of State*, and Guardians of Justice in the Grave and the Learned Judges; the Glory of the Nobility, and *Masters of the Assemblies* in the Honorable Lords, and great Officers of State; in a word, the flower of the whole Kingdom, should have been crott, cut off, and destroy'd, *uno ictu, & nichu*, with one touch, in the twinkling of an eye, they had been all sent (like *Elias*) up to Heaven in *fire*; Did ever men on earth, or fiend in Hell, devise the like damned Massacre in any Age before?

Here might have been seen, a Type of *Tophet*, the Picture of *Sodom and Gomorrha*, and a resemblance of the fiery Deluge at the day of Doom. What Ear can hear it without tingling? What tongue can tell it without trembling? And what heart can think on't without quaking? All the Devil's Cruelties, which he acted by *Pharaoh*, and *Herod*, by *Edom*, and by *Babylon*, were concentred in this: *Jeremies Lamentations*, and *Rachels weeping*, would not have match'd it; the world never heard of so prodigious a Project, so vile a Villany, so cursed a Conspiracie, as this should have been: *Rome* talks much of her *unbloody Sacrifices* which she offers in her Masses; in this she would have sacrificed blood, not of brute Beasts, but the blood of reasonable men; not dead, but alive; not the guilty blood of Malefactors, but holy blood of Saints; and then if it had taken effect, the Inheritance had been theirs, and the whole

whole Land had been made a Shambles, of *Italian* and *Ignatian* Butchers, who should have been then exalted. Yea, the very *Abomination of Desolation*, had been then set up in the Holy place, and if we had not fallen down and worshipped (you know whom) to the *fiery Oven* we had gone, or else to the stake to be burnt.

Yea, they had not only devoured the *quick* (as 'tis in the Text) but the *dead* too, the Religious Urns of Princes, where they lay in their Sacred Receptacles in the holy Place, had been torn up, and suffered a second death, and the stately Temple, adjoining, had been made an heap of stones; This, and much more had been effected, if it had taken effect.

For, if Powder when it is fired (as the Masters in the Art of *Pyrotechny* tell us) occupies a space 12500 times bigger than its own body or bulk; what a strange commotion, and terrible Earthquake, would the sudden and violent eruption of 36 barrells of the same have made? If a small quantity of it (in respect of that) and that laid in an upper-room, and that in the higher part of this City, (and well it was so, being by that means open to the Air) if that gave such a thundring-crack, that it shook not only this City, but the Countrey many miles about (as most of you here can witness, and my self also, who bless God for my preservation) what would that *Terra-motus* Or *Cœodemon* (as the Duke of *Ferrara* call'd his two great Pieces of Ordinance) I say, What would that roaring Cannon, and great *Basilisk* of Hell have done, that was charg'd with so much powder under-ground, and ramm'd down with so much wood and coal? How would it have shaken and affrighted the whole Kingdom? And have turn'd our *Sion* into a *Golgotha*, and our *Jerusalem* into an *A-celdama*, a field of Blood; For that in the Third

Dr. Br. vulg.
Er. p. 88.

The blowing
up of the
Committee-
house at Nor-
wich.

D. 236.

3. Part.

Place was their main design, to have devoured and *swallowed us up quick*. Which words import the greedy appetite of a large *stomack*, and a wide *mouth*, with the suddenness of the destruction which is intended, *viz.* when it swallows, like the *Grave*, all that come within the jaws of death; as the Phrase is used, *Prov. 1. 12. Come,* (saith the bloody crew there, like the crew of this day) *Let us swallow them alive as the grave, and whole, without chewing, as those that go down into the pit;* like *Corah*, and his Company, whom the Earth swallowed alive, *Numb. 16.* Or rather, it denotes such a swallow as is made by the raging the Sea, or some violent Torrent or Gulf, which overwhelms men in an instant; for so much the Verse after my Text implies, which saith, that *The waters then had overwhelmed us, and the stream had gone over our soul;* and *David* elsewhere prays, That the deep waters might not swallow him up, and that the pit might not shut her mouth upon him, *Psal. 69. 15.* Now the *See of Rome* hath a large and a vast Swallow; which though it strain at *Gnats*, yet can swallow *Cammels*, devouring not only widows houses, but the *blood of Saints*, which it swallows so greedily, that she is *drunk* with the same; those ravenous Wolves, and ramping Lyons of *Rome* (for as their Founder suck'd the milk of a *Wolf*, so many of their holy Fathers have been called *Leo*) they have roared by their bellowing Bulls after blood, I, Royal Blood, and have greedily swallowed it, without any check to their Conscience, or trouble to their Stomack; witness some of the Kings of *France*, and others in *England* also. Yea, they have gaped sometimes, like some Gulf, or raging *Euripus*, to swallow whole Kingdoms at a morsel.

Mat. 23. 4.

Hen. 3. & 4.

Witness this day's intended Plot, when as that pit
of

of Hell, if it had open'd it's wide *Chasms* or mouth, had swallowed us up *quick*, and *quickly* too, as that wise King interpreted that dark passage in their Letter, (*viz.* that the danger should be past as soon as the Letter was burnt) of the suddenness and quickness of it, even as quick as a flash of lightning.

Other dangers, being above ground, are commonly seen and descried, and make a noise before they come; but this being *made in secret*, and *fashioned beneath in the bowels of the earth* (as David speaks of the Child's framing in the bowels of the Mother) it could not easily be discovered, 'till it had been brought forth, and 'till the fatal blow had been given; which if it had been given, all had been devoured, and had fallen instantly into a confused *Chaos* of desolation, for their *anger* was fierce, and their *wrath* cruel, as Jacob said of *Simeon* and *Levi*: there was *fire* in their own *breasts*; which being kindled from Hell, should have kindled the *other fire*, which should have consumed us to ashes; And that is the Fourth and last Particular in the First General: The Motive that stirr'd them up, *Their wrath that was kindled against us.*

Psal. 134. 15.

Gen. 49. 7.

The *Romanists* have been much delighted in *Fire-works*; 'Twas a *Pope* that first enacted the Law *De heretico comburendo*; 'twas a *Fryer* that first invented *Gun-powder*; and *Ignatius* the Founder of the *Jesuites*, and *Felix* his Disciple, were both *Souldiers*, and carry fire in their very Names.

These *Sons of the Coal*, who are *flabella Seditiois*, the bellows to blow up the fire of Sedition, are hot and angry men, and full of wrath, which carries fire in its name too [*excandiscentia*]; and the *fire of wrath*, is a Phrase commonly us'd in Scripture, which is not a little anger that will be soon appeas'd, but such an one

Ezek. 31. 31.
Isai. 9. 22.

Faux. K. Jac.
oper. p. 131.

B. post. p. 177.
South lamp.

Lang. ib. 174.

as is blown up to such a height, that it will not go down with the *Sun* ; Now *wrath is cruel* , and *anger outrageous* , said *Solomon* a Prince of Peace, *Prov. 27. 4.* and ; *The wrath of man works nothing that is good* , saith *St. James*, cap. 1. 20. Now as that *fire* was the hottest which came from the *Altar* , so is that *wrath* , that proceeds from *Religion* : and this was it , as the Arch-Traytor confessed , which made them so angry ; they saw their hopes fail'd for the *Catholique Cause* , and that we , and our Religion were like to thrive upon the quiet coming in of a Pious and Learned Prince , and that made them even to gnash their teeth ; Hereticks being ever the hottest in pursuit of their own Cause : whereas true Christians are ever mild , and patient and peaceable , and that disposition favours most of Christ , and Christian Religion. 'Twas the *false Mother* that was so *cruel* , that would have the Child divided ; and I cannot think her to be the true , that builds the *Church* with the *ruines of States* , and cements the walls with the *blood of Kings* : They are doubtless destructive Doctors in Physick , and extremely rash *Empericks* (as a Noble Earl said to the *Jesuite Garnet*) who can cure no way but by letting blood.

And yet this is the practice of the City on seven Hills , which as it took her Original from a Traytor to his Countrey , so it hath maintain'd her self by Treachery since , and by spilling more blood , than it hath mortar in the building , and destroying more men , than there be stones in the walls , as a good Historian tells it to the world ; Thus the Religion of *Rome* is fierce and cruel , and makes her Sons so too , whose fiery and boiling Spirits , like the fire that kindles them , is unquenchable. *England* hath felt the heat and fury of it , and I pray God she may never feel it again , for their wrath
is

is not to be allayed, 'till the flames of Hell determine it.

For so eager was the malice of *Guido Faix*, that when he was taken the night before, with matches and candle in a dark-Lanthorn at the door of the House where the Powder lay, he professed, *If he had been within the House, as he was immediately before, he would not have failed, to have blown up those that took him, and house and all; and he was sorry for nothing more than that the Plot did not take effect.*

Here was zeal as hot as fire, which was blown up by that Spirit, which makes men think they do God good service, when they kill his Servants; witness that Prayer which some of the Traytors used, while their Pioniers were at work, *Prosper, O Lord, their pains that labour in thy Cause day and night. Let Heresie vanish away like smoke, let their memory perish with a Crack, like the ruine and fall of a broken house: Thus they prayed against us, and God paid them in their own Coyn afterward, when many of their Party perished by the fall of an House in Black-Fryers in the midst of a Sermon, and, which was very remarkable, upon the fifth of November too, according to their own Kalendar.* But, not to digress, you see by this their zealous malice, and malicious wrath, and the danger we were in by it; the Plot was ripe for the birth, and we were so near it, that there was but a *step between us and death*; for all things were in a readiness, the Train, the Match, the Fire, the Wood and all were laid, and we ready within a few hours to be made the burnt Sacrifice. And now when the hand of mischief was ready for the work, and the snare that was laid, was on our very heels, and that *Caytiff of the Cave* ready to give fire;

Joha 16. 32.

D. 254.

1623.

When

When the *Conspirators* applauded themselves in their pregnant hopes, and promised all as their own; yet even then, when we were ready to be offered up, and have been made the fewel for the fire, did God step in and stayed the blow.

Though their Letter said, That *God and Man were agreed to punish the wickedness of the times*; yet they falsely father'd the Lye upon God, who though he were at their Council, and saw all their secret purposes, yet, blessed be his Name, he was not of it, but defeated their design, and discovered his justice in detecting their malice; for, *In the pit that they had digg'd for others*, and in the very mouth of that pit was their *Black-bird* of Hell taken; so that the *Snare* by it was broken, and we were deliver'd; which brings me to the second General part of the Text, *Our deliverance from the danger*; where first, we have the *Author of it*, *The Lord*, that was on our side. *If he had not been, &c. they had swallowed us up quick, when, &c.*

Some of our Adversaries have denied that God had a hand in our deliverance: One of the *Actors* said, That *'twas not God, but the Devil that discovered the Plot*. Another in the *Conclave* at Rome said, That *We had good Fortune to escape, and the poor Gentlemen had ill luck to suffer*.

So that one refers it to the *Devil*; the other to *Chance* and *Fortune*: But, to take away these Cavils,

1. Satan never useth to cast out Satan; he that was the first *Enginier* and deviser of it, would as gladly have been in the end, as he was in the beginning; and would never have cross'd himself. No, 'twas the Father of *Light*, that discovered this *Black-work* of the Prince of darkness; 'twas he that put a book in that *Leviathan's*

viathan's nose, and chain'd him that he could go no farther.

2. Besides, It could not be blind Fortune, but must needs be the All-seeing Eye of Divine Providence, and an over-ruling-hand of Almighty Power, that pluckt us as a brand out of the fire. Indeed, though this, and many other things, may seem *Casual*, in respect of *Second Causes*, and in respect of our ignorance, yet there is no-
 B. [Post. pag. 190.]

thing *Casual* in respect of *God's knowledge*. In *maximè fortuitis* there is *minimum fortuiti*, In things that seem most accidental to us, there is no chance or fortune at all in respect of him; *Tantum est Rex in Orbe Deus*, 'tis God that disposeth all; if he have a *finger* in the fall of every hair from our Head, then much more had he a *hand* in such a great work as this of our deliv-
 Mat. 10 19.

rance. The Text repeats it twice, that 'twas *the Lord that was on our side*; that we might not fancie any thing else which might obscure the favour, and glory of him that did it: No, 'twas doubtless *His right hand*
 Psal. 118.

that brought this mighty thing to pass: his right hand of mercy it was, which being over all his works, was in especial manner then over us; that he might *shew some token upon us for good, that they which hate us might see it, and be ashamed*, as David prayed, *Psal. 86.*

17. *This was the Lord's doing, and 'tis marvellous in our eyes*; I, marvellous it is, That themselves who had taken an Oath of Secrecie, and seal'd it by taking the *Sacrament* upon it, should yet bewray it themselves, by writing a Letter to a Person of Honour, whom one of them desired to preserve out of the common destruction; now what was it that made him who was acting the ruine of many, to consult for the preservation of one? Not any innate pity or compassion in the *Traitor*, but the over-ruling Sovereignty of God, that it might
 f Lord Mount- eagle.

might be verified, which was spoken by the Spirit of Truth, *Eccles. 10. ult. Curse not the King, no not in thy thought* (much less plot to blow him up) *for that which hath wings shall declare the matter, I, a feather out of the wing did it ;* So that, as *David* said, *their own tongue*, or, which is all one, their own hand, by that Pen which came out of the wing, *made them to fall* : All that consider this cannot chuse but say, *This hath God done, for they may plainly see that 'tis his work*, as it follows there, *Psal. 64.9.*

Proy. 16. 10.

3. Again, When the Letter was wrot in such dark and ambiguous terms, that the wisest Counsellours knew not what to make of it, Who was it that put a Spirit of *Divination* into the lips of the King, and made him like *Joseph* a Revealer of the Secret, to read and unfold the Riddle ? Not so much his own prudence (though otherwise great) but the wisdom of the Almighty, who inspir'd him against all ordinary sense and Grammatical construction, to interpret the dark Phrase, and to discover what it was they were about to do, and where it was, that they meant to do it.

4. And lastly, When all was discover'd, and they saw that the hand of God was gone out against them, and yet notwithstanding when they would go on from *hidden Treachery* to open *Rebellion*, did not God make Powder (which they intended should have been our destruction) to flie in their own faces ? And did he not bring their own heads, and quarters to stand there, where they meant ours should have flown ? As they were wrath with us, so was God with them, and his heavy wrath fell upon them for it : Surely if these *Romish Profelytes* were not drunk with the wine of *Sodom*, and nurs'd with the milk of *Dragons*, they could not chuse but see the finger of God against them.

They

They call much for a *Judge of Controversies* between them and us, when as God hath often shew'd himself a righteous Judge, pleading our Cause, and preventing their Plots; how many Treasons against our *Virgin-Queen* were discovered, besides the *Northern Conspiracie* and *Invincible Armado*? How was her Successor delivered the *5th. of August*, and this *5th. of November*? How hath God manifested his mercy to his *English Israel*, by many other great Deliverances, yet fresh in our memories? Hereby they might easily see, if they were not blinded with fury (to use the words of *David*) That it is thy hand, O God, and that thou Lord hast done it, *Psal. 109. 27.* But how might they see it? By that which follows, That they have been still clothed with their own shame, and covered with their own confusion, *ver. 29.* For which, as it follows, *ver. 30.* We should greatly praise the Lord, yea, praise him among the multitude; which brings me to the last Particular, *viz.* Our Recognition, and Gratulation for the blessing, which is the duty of the day, and upon that account I stand upon it the longer.

Vid. B. Post.
pag. 786.
K.).

Last Part.

Let our *Israel* say, I, now, on this day, let them say and speak it out, with a thankful heart and voice, That if it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us. Benefits which we receive from men should not be forgotten, much less those we receive from God, especially such as he hath made more remarkable than ordinary: if he have made any day more memorable than other by some strange deliverance, 'tis fit we should make it so, by some extraordinary acknowledgment; his strange and glorious works, being not to be written

O

ten

ten in *Sand*, but rather in *Marble*, with a *Pen of Iron*, and point of a *Diamond*.

Well therefore, hath Authority madethis day *Diem Statum, & Legem statutam*, a statute in *Israel*, and a Law in *Jacob*, lest the memory of such a blessing, if it were left at large to every mans devotion, might (as other blessings are) soon be forgotten; and for doing this, they had the example of God himself, who in remembrance of the great deliverance from the *destroying Angel*, ordained the day of the *Passover* to be yearly kept, *Exo. 12.* and the Example of the Church afterwards in *Esther's* time, who for the disappointing of *Haman's* bloody Plot, appointed the day of *Purim* yearly to be observed, *Esth. 9.* Now this is the day, wherein the Lord made the *Destroyer* to pass over our dwellings, and wherein we were delivered from *Haman* and his fellows; *Let us rejoyce and be glad in it*, let the memory of it never die, nor be buried in oblivion; but let this dayes solemn gratitude, be like the Robes that you wear, died in grain; which length of time may never change colour, nor ever wipe off.

Psal. 111.3.

Let us therefore make our memories the faithful registers to record such a memorable work, which was *mirabiliter singulare, & singulariter mirabile*, a marvellous work of *mischief* on the enemies part, and a wonderful work of *mercy* on Gods part. Let us not then swallow such a mercy without chewing, as our enemies would have swallowed us; but let us ruminate and meditate thereupon, that we may taste the sweetness of it. Let us recollect and revolve it, both *in corde* & *in ore*, both *in corde* & *in ore* to keep it in our hearts and in our brains, in our thoughts and in our words, and doing this let us make this use of it, *viz.*

To loath and hate with a perfect hatred, such traitorous

terous practises ; and to detest such a bloody Religion, as was the Mother of them ; such a Religion, as hath been often died in the blood of Princes. That, in some Cases, teacheth and allows, and encourageth Rebellion ; That not only suborns Treason, and to that end absolves Subjects from their Oaths of Fidelity and Allegiance, but honours and rewards, yea, Saints the *Actors* of it, and if they suffer, enrolls them in the Catalogue of *Martyrs*.

But if such *Gun-powder Priests*, and *Faggot-Divines* are Saints, I wonder who are *Scythians* ? If such be *Catholiques*, who are *Canibals* ? The *Jesuites* vaunt, That the *Church* is the Soul of the World, the *Clergy* the Soul of the Church, and *themselves* the Soul of the Clergy ; yet one of their old Friends, calls them but *Belial's Brood*, and *Vicars of Hell* ; and the *Mystery of Pag. 224.* *Jesuitism* which is written by a *French Catholick*, proves them as much : Take heed therefore and abominate such *Monsters*, as *Eat their God*, and *kill their King*, and instruct their Disciples in such destructive Principles.

And you that are in Place, *Mark them also that cause divisions*, contrary to *St. Paul's Doctrine*, *Rom. 16. 17.* For our *Israel*, like the King of *Israel*, is crucified between two kinds of Malefactours, *viz.* Those of the *New Separation*, and those of the *New Society* : The first are no better than *Jesuited Schismaticks*, and the second *Schismatical Jesuites* : And these two are like *Samson's Foxes* ; though their heads look several ways, yet they are tyed together by the tails, with *firebrands* too between them, endeavouring where e'r they come to set Church and State in combustion ; and laugh like *Nero*, to see all afire.

I with the Laws against these *Foxes*, were as well

D. 245.

executed, as that against *Wolus*, that the Kingdom might be rid of both ; which hath seen, and felt the cruelties of both ; you need not a *Prophet* to tell you what is spoken in the King of *Syria's Bed-chamber*, I mean in the *Conclave at Rome*, or in the *Conventicles of Seditaries* ; Do but call to mind the 30th. of *January*, and this 5th. of *November*, and you may easily smell their intentions ; There is a vault of mischief still in their hearts ; the Devil's *Powder-Mills* are still agoing ; and new exploits are dayly forging on the *Anvils* of these fiery brains ; See then that ye be not secure, if ye mean to be safe --- *timeo Danaos & dona ferentes*. The Mice in the Fable, would not trust the Cat, though she had shaved her Crown ; we cannot be too suspicious of them, who profess to the world, That *Fides cum Hereticis non est servanda*, That faith is not to be kept with Hereticks (and such they call and account us) : when any advantage may accrew to their *Holy Cause*, they make no Conscience to break their Oath with God, much less to break their faith with men.

Notwithstanding these their wicked devices, and imaginations, let us never forget what great things God hath done for us, but let us remember the blessing of the day, and now on its day too, which is the Duty that the Text calls for : *Now let our Israel say*, and speak it with joy and thanks ; since that bitter Cup is pass'd from us, Let us take the Cup of Salvation and praise the Name of the Lord ; Let us make our tongues the Heralds to proclaim the Glory of God, in the eye, and the ear of *Israel*, Let us tell it among the people, and declare his Salvation from day to day ; Let us follow holy *David's* Example in *Psal. 66. 16.* O Come hither (cries he) and I will tell you, what God hath done for my Soul ; and *Psal. 67.* Let the people praise thee, O God,

God; let all the people praise thee, and sing the same note over and over again; That God's Power and Glory, and the renown of his Kingdom may be known among men; yea, this Musical Prophet harps so often upon this sweet string of Praise, and Thanksgiving, that the very Title of the Book of Psalms is, *ספר חמלים* The Book of Praises, the denominations being taken from the greatest part of them.

Thus let our *Israel* say, and speak it out too; speak it in the *Pulpit* as I have done now, and sing it too in the *Quire*; let jubilation be joyn'd with gratulation, to sing unto the Lord in *Sion*, with the voice of Thanksgiving; for we are God's *Temple*, and nothing becomes the *Temple* better than an Hymn of Praise.

Besides, my Text is part of an Hymn, and a *Psalm of Degrees* too; to teach us how to perform our thankful service, and to elevate our Spirits, and voyces also, in setting forth the praise of our deliverer; for man is not only a *Temple*, but a *Timbrel* also, *מקלילת ששנים*, as *Athenagoras* call'd him, a *breathing Instrument*, which sounds most sweetly, being inspired by the breath of the Holy Spirit; and every man here may bear a part in such grateful Musick, since as long as he hath a living body, he hath an *Organ* fit for it, where his *lungs*, may serve instead of *bellows*; his *throat*, the *windpipe*; his *Pallat*, the *sound-board*; his *teeth*, the *keys*; and his *tongue*, (as *Tully* calls it) the *plectrum* that toucheth them; so that as long as a man hath *breath*, he may praise the Lord with a Song of deliverance.

Thus did *Moses* and *David*, *Deborah* and *Barak*: they had all their delights and Songs, and rejoyced, as for their own deliverance, so for their Adversaries destruction; so true is that of the Psalmist, *The righteous shall rejoyce when he seeth the vengeance, he shall wash his feet*

feet in the blood of his enemies, *Psal. 58. 9.* Rejoyce they may, not as it is their enemies misery, but as it is for God's Glory; not as it is a revenging of their own wrong, but as it is a satisfaction of Justice; and this was the ground of their Songs: And among all these Choristers, David was the chief Chaunter in the Quire of God's Church, who composed those Divine Anthems, and Sacred Hymns; in the melodious singing whereof, his Soul would sometime steal out at his ears, and be ravish'd (as it were) into an holy Extasie: For, the Dorick and solemn Musick of the Church rapt a devout Soul (like St. Paul) into the third Heaven, so that it cannot tell whether it be in the body, or out of the body; whilst by Divine Contemplation it thinks it hears a Coelestial harmony (sweeter than Pythagoras's his Musick of the Spheres) even the full Quire of Saints and Angels, singing holy Anthems of Laud and Praise in the great Cathedral of Heaven. Certainly, an Arithmetical distinction, and a due proportion of sounds, doth so sute and conspire with a reasonable Soul; that I have often thought those old Philosophers were not much amiss, who defin'd the Soul *ἡ δὴ αὖτε, ὡς ἂν ἀπὸ τοῦ*, either to be an Harmony in it self, or to have a wonderful consent and conspiracy with it, which makes me not a little to wonder at the untuneable Souls of some men, whom the very breath of an Hymn, or the breath of an Organ, will blow out of the Church.

But for a close of this: our Praise and Thanksgiving must not rest in vocal Melody alone, but to make our Song of deliverance compleat, our tongue and our hand, must go together; *Tace ne dum bene cantas, melle vivas*, is St. Augustine's item, Take heed that thou livest not ill, while thou speakest well; *Laudat enim Deum vivâ voce, qui vitâ & voce*: he praiseth God, most,

most, that lives best; we must *Gratias agere*, not *diceré*; thankfulness in life, being in truth the life of thankfulness.

So that this day's Solemnity must not be like the *Bacchanalian* Festivals, or the Solemnities of the *Cæsars*, where *publicum gaudium exprimebat publicum dedecus*; their public jollity express'd their public shame; but our ~~2^d~~ the Gospel-word for joy, must be *gaudium*, the word which the Septuagint use for it, which imports *mentem bene dispositam*, when the mind is sober, and we are sober too; that our bodies be not distemper'd, nor our Souls disorder'd, but that we *rejoyce before him with reverence*, Psal. 2. 11. or with *trembling*, as the new Translation reads it; that we fear to offend in our joy.

Tertul.

This is the Sacrifice of Praise, which God expects for our deliverance; that, as *Aschines* did to *Socrates*, we give up our selves to the service of our Lord and Master, *Praising him upon an instrument of ten strings*, Psal. 23. 2. *Decachorda est Decalogus*, saith *Bellar. in loc.* we must glorifie him by our good works, and by bringing forth much fruit, *John* 15. 8. *Sacrificium quasi sacrum factum*, saith *Isidor.* In sacrificing our thanks and praise, something must be done, which may be a Monument to testifie that we are thankful indeed; we must offer *sacrificium pecoris*, as well as *pectoris*, we must kill and mortifie some beastly lust in our selves, which is far more acceptable than to sacrifice a beast. Besides, we must offer something to God's immediate service, as the Patriarchs erected Altars in the places where they received deliverances; or else give something to God's living Temples, his poor Servants.

These things God expects as due unto him for our deliverance, due as an act of Religion, due also as an act

act of Justice : The very Law of Nature binding all to a grateful recognition of their benefactors ; and to some kind of requital, either *real*, (where ability and opportunity serve) or at least to a *votal*, in an earnest desire and endeavour to express our gratitude as far as we can ; and yet when we have done all that lies in our power, the best fruits of our Land, which grow in our valley of tears, will be but like *Jacob's Nuts and Almonds*, too small a present for the King of Heaven ; who himself can receive nothing from us, by way of *commutative Justice* : And therefore since our requital cannot reach up to him, our glorious *Head*, we must (like *Mary*) bestow our Oyntments upon his feet, his poor Members here below, whom he hath appointed his *Deputy-Receiver*s, on whom whatsoever we bestow, he takes as done to himself, and accepts for a requital, not weighing so much the matter, as the manner and minde of the thankful giver : Thus the poor widows *two mites*, though they were but mites, and those but two, (both scarce worth a farthing) yet in a Geometrical proportion, and in God's account, they were valued above the richest gifts that were cast into the Treasury, *Mar. 12. 42*. Thus likewise, a *cup of cold water*, which is but a cold Alms ; but cold water, and but a cup of that too ; yet when 'tis for Christs sake, and when a man can give no more, it shall not *lose its reward*, *Mar. 9. 41*. Thus the *pulse* of a thankful heart, is discern'd by a charitable *arm*. And this duty binds all persons, *young men and maidens, old men and children*, Let them thus praise the Name of the Lord, for it concerns them all, if they consider what they might have been, and what they might have seen, if this day's deliverance had not prevented it.

King Philip of Spain (as Mr. Camden reports) though
he

he were baffled in *Eighty Eight*, as never Prince was, yet gave publike thanks that his loss was no worse:

And our Virgin-Queen then openly at *Pauls*, returned her thanks, that our deliverance was so great; which, yet was nothing so great as this.

For, suppose, (and blessed be God that we can suppose it) if that Plot had taken fire, how would it have melted all into tears, that had eyes left to see it; for if *Alexander*, when he saw the dead Corps of *Darius*, and *Cæsar* the Head of *Pompey*; and if *Marcus Marcellus*, when he saw *Syracuse* burning, and *Titus Hierusalem* levelled with the ground; if these upon such sad sights, could not abstain from weeping, albeit they were their mortal enemies: How would such a miserable spectacle, as this day's should have been, have turn'd our eyes into fountains of tears, and have made our hearts bleed, in the anguish of our Souls?

Our deliverance then, from such a desperate cruelty, How should it move us to perpetual gratitude?

O let us never forget such an undeserved favour to us, and such a deserved punishment to our enemies; let it be engraved on a marble Monument, that we may praise the Lord, from generation to generation: *Gratum hominem beneficium semper delectat, ingratum semel*, saith *Sen.* not once or twice, not for an hour or a day, but with devout *David*, Let us always give thanks unto the Lord; Let his praise be ever in our mouths; every day let us give thanks unto him, (especially on this day) and praise his Name for evermore. So sang that thankful Prophet, and so he sang 'till he was out of breath: The last Note of the *Psalms* being *Hallelujah*, and that, say the Rabbins, is left without a point; to shew that we must sing God's prayes indefinitely, without a close or period: *Immensa beneficia*

laudibus immensis celebranda : such infinite favours, as this was, must be celebrated for ever and ever ; especially since our deliverance was the confusion of our enemies, for we could not have stood upright, if they had not fallen ; but fall they did, *Nemesis rebelles ultor à tergo*, Vengeance against Rebels never dyes, though sleep sometimes it may ; but a certain judgment, ever attends those that dare lift up their hand, or their tongue, against the Persons of Sacred God's Vice-gerents.

So let thine enemies perish, O Lord, So, as these men rose up against us did ; but be thou ever on our side, and *though they curse, yet bless thou*, Let all the Enemies of thy Churches peace, be *clothed with shame* ; but let *thy Servants rejoyce*, as thou hast made us to do this day ; I shall end all with the sixth Verse, and with the end of this Psalm, *Blessed be the Lord, who did not give us over as a prey unto their teeth* : and Verse 7. *We are, &c. Our help standeth still in the Name of the Lord, who made Heaven and Earth.*

To whom, with the Son, and Holy Spirit, be ascribed, by us and the *Israel* of God, all Glory, and Praise, Blessing, and Thanks, for this day's Deliverance, even this day, and for ever. And let all true-hearted Protestants say,

A M E N.

THE



THE WATCH-MAN.

S E R M O N V.

Ezek. 3. 17.

Son of Man, I have made thee a Watch-man to the house of Israel.

O Rder is the *Harmony* of the *World*, and the very Beauty of Nature, and therefore *Aristotle*, who was *Nature's Secretary*, and Order's Admirer (as *Cajetan* terms him) could think of no other Title to give the *World*, in his Book of the *World*, but this *Order*, *A General Universal Order*. Now shall every thing be digested into *Order*, and shall the God of *Order*, suffer his Church to lie buried in a *Chaos* of confusion? Shall the Body *Civil*, and the Body *Natural*, think equality of people, and of parts, to be inequality; and shall the Body *Mystical*, have no distinction of Members, or difference

ference of Orders, and Degrees? Yes sure, for the Church is neither, *All Head*, as some *Romanists* contend, (making the *Pope* to be virtually the whole Church;) nor yet, *All Body*, (as some factious *Schismatics* would fain have her to be,) for she approves neither of an *Anabaptistical Anarchy*, nor a *Familistical Community*, nor a *Platonical Parity*. But as the *Unity* of Harmony, consists in the *diversity* of Instruments; and the *Concord* of those Instruments in the *difference* of several Sounds, some high *pitcht*, and some *low*: So the beauty of *Uniformity* in the Church, is in nothing more clearly seen, than in the *Conformity of Order*, that the Members have one under another, and all under Christ their Head.

And therefore, the *Church Militant* is compared to that, wherein *Order* is most eminent, and perspicuous, viz. to an *Army with Banners*, Cant. 6. 9. *Sicut castrorum acies ordinata*, as the Vulgar Latin, following the *Septuagint* reads it, like a well Marshall'd Camp, wherein is observ'd the exactest Order, and exercised the strictest Discipline.

Heb. 1. 10.

In this Army, Christ himself, as he is, the Lord Protector, and Defender of the Faith; so he is *capitaneus*, the great Commander, the Lord General of the Field; in the List, and Catalogue of whose Souldiers, are enroll'd all Christians, who like so many *Voluntiers*, have freely given up their names to Christ, and in the Sacrament (a *Military* word too) I say, in the Sacrament of Baptism, have taken the *Oath of Supremacie*, and *Allegiance*: Of *Supremacie*, acknowledging him to be the only Head, over them the Body; and of *Allegiance*, promising all faithful obedience to his Laws, to fight manfully under his Banner, against sin, the world, and the Devil, and to continue his faithful Souldiers, unto

unto their lives end. In the number of these, there are some *Tyrones*, fresh-water Souldiers, Children, and Babes in Christ; others again *Veterani*, old stout Warriors, that fight valiantly, under the Standard of Christ's Cross: And in these Troops we may see the glorious Company of Professors, and the Noble Army of *Martyrs*, who have sacrificed their lives, and shed their blood, with undaunted courage, fighting the Lord's Battels.

Over the several Bands and Companies of this Army, sacred Kings and Princes are plac'd, by the Lord of Hosts, *velut tot Tribuni Militum*, like so many Lord Marshals to keep the Souldiers in Order, and to defend their right. Under whose *Regiments*, several inferiour Officers stand all in their several Ranks and Order; and among these, in the highest eminence, are plac'd the Reverend Fathers, and Pastors of the Church, who are to fight, not only with beasts as St. Paul did at *Ephesus*, (*addi enim saepe*, sayes St. *Chrysostome*) and if ever such Beasts, and Devils, were to be fought withal, they are doubtless now, in the shape of unruly men; and therefore ought to be accoutred *et munus ei est*, with Eph. 6.11. the compleat Armour of the Spirit, that so they may make good those warlick Titles (not of the meanest note). wherewith in Holy Writ, they are stil'd and honoured; for, the Evangelical *Captains*, are intitl'd *Rulers*, Heb. 13. 7. The Levitical Priests, were call'd *Leaders of the People*, Psal. 77. ult. and *Jehojadah*, among the *Auxiliary forces* that came to David, was literally *Turme Duſor*, the Leader of a Troup, 1 Chron. 12. ver. 27. *Elijah* was call'd by *Elisha*, the *Chariot of Israel*, and the *Horsmen thereof*, 2 Reg. 2. 12. And behold, here the Lord Keeper of Israel, that neither *ſumbers nor ſleeps*, ſets the Prophet *Ezechiel* for a Scout, and

and a *Watchman* to the house of Israel, *Son of man*, I have made thee a *Watchman* to the House of Israel.

Which *Text* may be entitled, a *Sermon* preach't by the Lord of Prophets, to the Prophet of the Lord; or, if you please, *Sermo ipſius* ⁴⁴, a word spoken by him, that was the *Word*, I mean, the Son of God, who (as the Fathers interpret) was the Interpreter of his *Father*, to the Patriarchs and the Prophets, and in particular to *Ezechiel*, whom St. *Gregory* makes a Type, and pattern of all *Preachers*, who is call'd by the same Name, that the *Word* himself was afterward call'd, *Son of Man*.

In which Sermon there are two parts :

1. *Appellatio Prophetæ.*

2. *Vocatio Appellati.*

1. First, The Prophets *appellation*, and that by a Title mean enough, *Son of Man*.

2. The Prophets *Vocation* to his calling, *I have made*, &c. In which *Vocation* to his calling, there are two things to be heard.

1. *Ordinatio Domini*. Ego dedi te, I have given thee, or as *Cassian* and *Vatablus* read it, Ego constitui te, I have ordain'd, set, and appointed thee.

1. *Officium Ordinati*, The Function of the Prophet, thus ordain'd, that he be a *Watchman* to the house of Israel.

In which Office of his, are observable two things.

1. *Pastor*, who is stil'd ⁴⁵, or ⁴⁶, a *Scout*, or a *Watchman*, where we have his station, and his care, *Pærochia*, his Parish, or his little *Diocese*, which is the house of Israel, &c. where we have his charge, and his Cure, *Son of man*, I have made thee a *Watchman*, &c.

And first of the Prophet's Title, Which is written on his forehead, and in the front of the Text, *Son of Man*,
The

Messenger of God, whom we finde so often call'd in this Prophecie, the *Son of Man*, elsewhere, we read often styl'd, the *Man of God*: As if the Prophet set apart and consecrated to such a Divine Office, were somewhat more than *Man*, being placed as (*Sanctius* speaks out of *Philo Judæus*) in *Divinitatis confinio*, in the very confines of Divinity, as we usually call him, in plain terms, *A Divine*, *Μεσσίας* ὁ Ἰσὺς Οὗτος ἐστίν, sayes *Nazianzen*, he is a kind of *Mediator* between God and Man: being the People's *Intercessor* to God, and God's *Embassador* to the people, to mediate a Peace between them, 2 *Cor.* 5. ver. 20. in which respect these *Mediators* of the Gospel, are call'd *Saviours*, as some intepret the Prophecie of *Obadiah*, ver. ult. *Ascendent Salvatores*, There shall Saviours come up on Mount *Sion*.

Indeed, God, who after sundry manners spake to the *Fathers*, might have spoken to the house of *Israel* immediately by himself, by *Visions* or *Dreams*, or by his ministring Spirits, his *Angels*, cloath'd in a humane shape; But 'tis his Will, to reveal his Will to men, by men, and the *Sons of men*, either, that by the weakness of his *Instruments*, the greater *Glory* may redound to himself; or that the people might not to be afraid, being not able to endure his Voice, as the Lord told *Moses*, *Ex.* 20. ver. 17. Or lastly, *Ut homo homini Deus*, that man might be a kind of God to man, as *Moses* is call'd *Aaron's* God, *Exod.* 4. 16. and *Pharaoh's* God, *Exod.* 7. 1.

But the Prophets are not usually so *Crest-fallen*; as that they need to be rais'd with such swelling Titles; *Son of Man* is put here, like *Death* into the Prophet's pot, and like *Coloquintida* that may imbitter the whole pottage of the Sons of the Prophets: *Filius Adæ* in the Text, is such a prick in the flesh, that 'twill make the
blad-

bladder of pride to fall ; 'twill make him strike his full Sayls, and stoop ; suggesting the memory of former dignity, but withal the base *Ignominy* of his collapsed condition ; in so much, that the very Name is become a word of *scorn* and disgrace ; for, so the Jews scoff'd at our Saviour, and reproacht St. Paul, calling him, in a base way, *istum hominem*, that Man, or that fellow ; and to say the truth, *filius hominis* in the Text, is in the Opinion of the Vulgar, a kind of *terre filius*, no better than a *Carpenter's Son*, or a poor *Titivillitium* ; even another meer *Ezekiel*, who in *Cap. 1. ver. 3.* is call'd בן ברי (i. e.) *Filius contemptus*, exposed to the mocks and taunts of the profaner multitude ; and seldom or never, have the Prophets a better portion of respect in these times, wherein many a supercilious *Micha* in his wisdom, gravely thinks *ten shekels* of silver by the year, a suit of *Apparel*, and his *Dyet*, to be a very ample reward, and a large *Competencie* (that's the word) for such a *Son of Man*, as a *Levit* ; who is more vilified in the eyes of scoffing *Michal* (and sometimes in the eyes of her flouting handmaids) than the *Prophet* with his *Linnen Ephod*, the *Grave Divine*, and the serious *Scholar* &c These Sons of men, are usually accounted, men of the lowest rank, *spuadipsum* in St. Paul's word ; as our Saviour calls them, the *Salt of the Earth* : in one respect truly so. ; being ordinarily placed like the *Salt*, at the lower end of the *Table*.

1dg. 17. 10.

1 Sam. 6. 10.

Mat 5. 13.

But how meanly soever men may think of him, this *Son of man* is no less than the *Servant* of the high God ; and not the poor drudge of the people, as they commonly call him, *Our Minister* : No, they are much mistaken ; he is God's Minister, and he pays him his wages ; for, *Tythes are God's due*, which he bestows on his
Ser-

Servants. I never read that St. Paul call'd himself the *Peoples Servant*, but once, 2 Cor. 4. 5. and that was *humiliter*, not *subjective*, he was not subject to them, but serv'd Christ his Master in serving them; it was *propter Christum*: but, without any limitation, he calls himself very often, the *Servant of God*, and the *Servant of Jesus Christ*.

But why is *Ezekiel*, above other Prophets, so often styl'd (almost an 100 times) by this mean Title, of *Son of man*? Was it, Because he had seen God himself sitting on his *Throne of Glory*, in the similitude of a *Man*? or was it because he foresaw *Christ* should be *incarnate*; and become the *Son of Man*? Or lastly, was it, lest he might be puff'd up, with the knowledge of Vision, and Vision of knowledge; and so might somewhat forget himself, if God had not often rub'd up his memory, and put him in minde of his weak, and his low condition?

Indeed, our Prophet had been honour'd with the company of Angels, and had been blest'd with a kind of beatifical Vision here on earth; having enjoy'd such sublime Speculations, and abstruse Mysteries, that the Jewish Rabbins interdicted the reading of his Prophecie to all men, until they were thirty years of age: And therefore lest, *through the abundance of Revelations*, he might be lifted up, beyond measure, God so often puts him in mind that he is but flesh, that so he might let fall his swelling Plumes, when he beheld his black and deformed feet, which, like the feet of *Nebuchadnezzar's Image*, were of base clay and dirt. For what is *Man*, or the *Son of Man*? Not *Immortal*, as *Hippocrates* made him, nor yet *Ungovern'd*, as St. Basil call'd the world, but like *Plinius's Ictopus*, a Creature that lives and dyes in a day: *flamen Dialis*, & *Consul diurnus*, a meer dayes-man,

Q

whose

whose honour, at night, is laid in the *dust*; And, lest he should too much take upon him, or arrogate any thing in respect of his place, and Ecclesiastical Function, let him remember he is, *similis* a Servant, or *Minister*: and *similis* is a word, which in Sacred, and prophane Authors, imports *labour*, and *service*, and that not on Horsback, but on *foot*; and that through the *dust* too, which is no place for pride, and no posture of Dominion; Let the Prophet therefore, seem little in his own eyes, that he may appear Great in the eyes of God: *Discipulum minimum Christus amabat plurimum*, as St. Hierom speaks of St. John.

Simon Magnus indeed boasted, that he was *Simon Magnus*, some great body, *Act. 8. v. 9.* But St. Paul (who better might) had a meaner conceit of himself, humbly confessing, that he was the greatest of sinners, yet the least of the Apostles, yea, less than the least of Saints, *bauxitus*, *Eph. 3. 8.* a diminutive beyond all degrees of comparison, which Grammarians ever taught; much like that which *Tertullian* useth, writing of himself, *Lib. de Cul.* where he sayes, that he was *omnium postremissimus*. Now he that is *last*, and he that is *least* among the Disciples, shall be the *first*, and the *greatest*, said the great Doctor of humility, *Luk. 9. 48.* St. Paul who was the last of the Apostles, was first in the third Heaven; who ascended by an humble falling low, whereas, we all fell by aspiring too high. The *Centurion* in pleading his unworthiness, became the more worthy that Christ should enter, not only into his house, but into his heart; and the *Publican* by standing *afar off*, drew the nearer unto God, and *Maximum evasit, dum cupit esse minor*: So that part of the Epitaph of *Robert Grosset, Bishop of Lincoln*, set down by *Henry Huntington*; *Noluit esse sibi Dominus, sinituit pater esse*; and part of *Berengarius*

garius his, reported by *Malmesbury*, *Quo minor est quisquis, maximus est hominum*, will make up a fit *Epitaph* to be engrav'd on every Prophet's *Tomb*. For the precious *Jewel* of humility sparkles most brightly, when 'tis set in *clay*; and by so much is a man the more *pretious* in the eyes of God, by how much he is the more *vile* in his own. *Quanto humilior, tanto sublimior*, as *St. Hierom* said of *Pammachius*. And therefore, let every *Son of Man*, especially Prophet's Son, daily listen to King *Philip's* Monitor, *Memento te hominem esse*.

Epist. ad Pam-
mach. 707.

What then is *Man*, that God should be mindful of him, or the *Son of Man*, that he should thus *visit* him; yea rather, that he should thus *call* him? Why, what *John* the Evangelist said of *John* the Baptist, the same may I say of this *Son of Man* in the Text, *Est homo missus à Deo, sive Emissarius*, he is a man sent from God; and so I pass from the Prophet's *Appellation* (*Son of Man*) to his *Vocation*; where first of his solemn *Ordination*, or Divine Consecration, *Ego dedi, vel constitui te*, I have given, and made thee, &c.

Ego dedi te.] Every Prophet is a *Deodatus*, another *Theodorus*, the gift of God; and 'tis well that God gives him; for if he were to be *bought*, many would give but very little for him, being esteem'd, for the most part, *Vir nullius pretii*, a low-priz'd *three-half-penny-fellow*, whom they will not step cross the way to hear, unless he be one of their own chusing, that feeds their humor, and pleaseth their Palat; for such an one indeed, they'll give any thing, to bring him into the Temple, where they'll set him up for an Idol, and will run twenty miles to sacrifice to him, *gold, and gifts, frankincense, and myrrh* (as to a petty God) whose judgment, like the *Pope's Oracles* must be infallible, and his dictates of as great Authority, as *Pythagoras's* *Ipsè Dixit*.

2. Part.

Q 2

Thus,

Thus, as St. James speaks, they have the faith of Christ in respect of persons, following faction rather than truth, being all for *Apollos* and *Cephas*, and nothing for St. Paul; like the French Gentleman at Geneva, who told Zanchy seriously, That, *If St. Paul, and Calvin should preach at the same time, he would rather go to hear Calvin; than to St. Paul*: But to let these men go (and 'twere well they were all gone.)

Justinian the Emperour, gratefully acknowledges, *Imperium, & Sacerdotium*, Royal Sovereignty, and the holy Priesthood, to be *maxima Dei dona*, two of the greatest gifts, that were bestowed by God, upon the Children of men, *Lib. Authentic. Collectione, 1. tit. 610.* But I need not quote the Civil Law, in such a point as this, the Divine Law it self, calls it the gift of God, *2 Cor. 5. 18.* And therefore with a thankful heart, we are to acknowledge the blessing of the Gospel, (whereof the Priests are Ministers) to be as the Philosopher call'd his blessedness *divine*, received from above, as the gift of God; and since every gift is to be valued according to the dignity, and love of the donor, we ought to set a high price, and esteem upon them also.

2. But 'tis not only *dedit*; but, *Ego constitui te*; the Prophet's Ordination is, *est adu*, a Divine Constitution, and grounded upon Divine Authority; *I have made thee a Watch-man*, says the Lord here: and behold, I send you, (said Christ, the great Metropolitan, and Bishop of our Souls afterward:) So, that no man may take upon him this honour, unless he be called of God, *Heb. 5. 4.* The Prophet must be first *missus*, before *Emissarius*; first, call'd himself, before he presume to become himself a Voice to call others: That the Prophets in the Old Testament, had their Mission and Com-

mission from God, is without Question; and since, in the time of the Gospel, the Spiritual Regiment of the Church, hath descended from Christ, to the Apostles, from the Apostles to the Fralats of the Primitive Church, and from them, by a continued Succession, to the Bishops of our time, and of our Church too (whatsoever our Adversaries prate concerning the *Naggs-head-Tavern* in *Cheapside*) as is irrefragably prov'd by the Learned *Mason*, who, for his pains in that work, may be styled a *Master Builder* in the Church of God; upon all whom, the Grace of Order, of Ministration and Spiritual Jurisdiction, hath been conferr'd by God, as the Principal Agent; but by the Bishops, as his Instruments, having such delegated power to confer the same. *Sacerdos imponit manum, & Deus largitur gratiam*, says St. *Ambrose*. Away then with the tumultuous Anabaptistical *avails*, and seditious Schismatical disorder of such, as, without due qualification of Gifts, and Legitimate Ordination of the Church, promiscuously rush upon the Office of the Ministry. For, a bare *internal* desire, and a will (as men suppose) inspired, authoriseth no man to serve at the Altar: but there must be superadded, the Solemn and *External* Institution of the Church, that he may be *Pontifex Cletus*, a Priest ordain'd of God; in which Title St. *Paul*, very often rejoyceth, as if he had not believ'd himself to have been an Apostle, unless he had been call'd *αὐτός: παῖς: αἰρούς: αὐτός*, being the usual *Exordium* to his Epistles.

Whosoever then shall presume to take up *Aaron's Censer*, to put upon him the Sacred *Ephod*, or boldly ascend the Pulpit, being not lawfully call'd thereto; contrary to the will of the Lord of the *Harvest*, in *alienam messem immittit falcem*, He goes in Embassage, without a Commission and Command from his Prince;
and

and plainly ~~in government~~, meddles with that which he hath nothing to do with; for which rashness of his, he may certainly expect the high displeasure of the King of Heaven, and justly fear the judgment of Uzza, and Ussiah, who, as *Salvian* speaks, were *in ipso officio in-officiosi*. *Aristotle* in the 2. *Pol.* 6. c. sharply reprehends *Hippodamus* the *Milesian*, for that being ~~no~~ no Statesman, but a meer Architect, he should offer to write Laws, ~~non valeret~~, concerning the Government of the Commonwealth: And is it not a shame, especially in these Learned times, when the Land is filled with so many Scholars, that they stand idle in the marketplace, expecting to be hired, that they wither in the Garden of the Muses, before they be transplanted? Is it not a shame, I say, that Lay-Architects, and Mechanical fellows, should be admitted to build the Spiritual Temple? that Tailors with their Sheers, and Souldiers with their Swords, should be thought fit to divide the Word aright? Fellows, that have neither *Urim*, nor *Thummim*; *nec xpiam Personam, ut et apostoli, nec xpiam Ministerii, ut et idem*; in a word, that are neither ~~instructi~~, of blameless conversation, nor yet ~~idonei~~ fit, or able to teach.

But may not a man of Learning (may some Lay-Brother say) one that hath good skill to open a piece of Scripture, that is sure he hath the Spirit of Prophecie, and a good gift that way, May not he, though not in Orders, (which he thinks Antichristian) keep an Exercise, and venture to Teach?

Mat. 11. 29.

To which Question, I may Answer, as our Saviour did to the Scribes, by asking another Question of them:

Could not some sturdy Butcher, have knockt down an Oxe, or cut the Throat of a sheep, as well as a Levite? Could

Could not some of the Tribe of *Dan*, or *Issachar*, have carried the *Ark*, as stoutly, as well as any of the Tribe of *Levi*? Without doubt they could; but 'twas not lawful for them to do, because they were not ~~separated~~, set apart, and consecrated to that Priestly Office.

The Ministers of the Gospel, are call'd *Labourers*, and no such may offer to go into the Lord's Vineyard, before they be *hired* and *sent*; they are likewise *Stewards*, and none may dare take upon him that place in the House, but he whom the Master hath made *Ruler* of the same.

And lastly, no man is to go for a *Soldier*, or *Watchman*, that hath not first his name enroll'd, by the *Captain* of the *Band*: and therefore 'twas only the Command of the Lord of Hosts, and his warrant, that made *Ezekiel* in the Text a *Watchman*, *Ego constitui te, I have made thee a watchman*; which brings me, after the Lord's Ordination, ad *Officium Ordinati*, to the function of the Prophet thus ordain'd, viz. That he be a *Watchman to the house of Israel*; where, 1. Of his *Station*, and his Care, who is call'd a *Watchman*; and then of his *Parish*, (his Charge and Cure,) *The house of Israel. Son of Man, I have, &c.*

Now In the Text the 70 Translate gives: *Ludovicus Lib. 29. Vives*, upon *St. Augustine de Civitate Dei*, out of *Isidor.* and others, renders it rather *intimus*: which is the same in effect, since *Eustachius* thinks *in*, in the word *intimus* to be redundant, and so *in* and *intimus* to be the same.

But I'll not contend about the terms, since the name, (I say the name only) in the Apostles Writings, is found be common to the several Ministerial degrees, whereof the three still in use with us, are to be accounted, of Apostolical, and so of divine, Institution; namely, Teachers,

Teachers, Helpers, and Governours, as they are reckon'd up by St. Paul, 1 Cor. 12.28. Which division the very Heathen learn'd by the Discipline of Nature, who to celebrate their Sacred Rites; had their *Levites* their *Levites*, and their *Levites*, answerable to the distinction of the Church of the Jews; where there were *Priests* to teach, *Levites* to Minister, and their *Levites* their *High-Priests* to Govern; which distinct Orders, have been observed in the Christian Church, ever since the Apostles times, wherein we have had *Presbyters* to instruct, *Deacons* to help, and *Bishops* to rule and govern. Thus the Church hath never carried the bare *Anagram* of Order, or the ill-looking face of confusion, but the perfect Symmetry, and proportion of parts; which hath made her ever, *comely* as the Tents of *Jacob*; in the midst whereof the God of Order pitches his Pavilion, and dwells for ever: who being *praefectus vigilum*, the Captain of the Guard, hath for her better safety, set up *Watch-men*, that watch for the peoples Souls, who being set over others, lie not *perdue*, under foot; upon the ground, but *stand-Sentinel* at least, and that aloft too, in some high place of eminence; that they may the better see, and discover approaching dangers, and oversee the whole *Army*, that's then committed to their Charge; And therefore we read that the Watch-men are plac'd upon the *City-walls*; *Isai. 62. ver. 6. Upon high Fortresses and Towers*, 2 Reg. 9. v. 17. Sometimes upon the *Tops of Mountains*, *Get thee up into the high Mountain, qui evangelizas Sion*, *Isa. 40. 9.* And being thus in place of *Eminence*, the Apostle thinks them worthy of *double honour*, 1 Tim. 5. 17. for if the person of a *natural* Father, according to the Civil Law, be to be revered as honourable, the *spiritual* Fathers of the Church must needs be *right honourable*; who by St.

Chry-

Chrysostome, are reputed *more honourable than our earthly Parents, and more to be fear'd, and reverenc'd* ; for they are the *Embassadors* of the most High and Mighty ; and these, by the Law of Nations, and by the Civil Law, are accounted *Sacred*, as Princes themselves are ; so that he that *despiseth them, despiseth Christ, the Prince of Peace, that sends them*, Luk. 10. 16.

We may see a glimpse of the Sacerdotal lustre, among the very Heathen. *Plato* tells us, that the *Egyptians* were wont to elect their Priests, out of the Schools of their *Philosophers* ; and then their King out of the College of Priests : whereupon *Tertullian* (speaking of the Magnificence and Pomp, that attended the Heathens Superstitions) tells us, among other things, that *Sacerdotes Coronantur*, their Priests were Crown'd, in his *Corona Militis*, & 10 Cap.

But these were without the Pale, look into the Church it self, where we shall find the *Mitre* and the *Diadem* often together upon the same head ; for the Patriarchs, who were *Princes among their people*, were likewise *Priests* ; and the eldest Son of a family, had this honour, as well as that, to descend upon him, as part of his inheritance ; yea, Kings and Princes, have been *Priests* and Prophets : *Melchisedeck* was a *Priestly King* ; and Christ, that was the King of Kings, was a *Priest* after his Order ; *David* was a *Royal Prophet*, and *Solomon* a *Sovereign Preacher* ; *Idem Rex hominum, Phœbique Sacerdos* ; and that *Aaron* might not want his badge of honour upon his *Mitre*, he had a holy Crown, *Exod. 29. 6*. Yea, I find the house of *Aaron*, endowed with one Priviledge, which some Kings have wanted ; for, some of these we find stricken with *Le-prosie* ; but we never read of any *Leprom Priest*. And

R

though

Num. 3.11.

Hem in Col.

though Aaron were in the self same sin with Miriam, for which she was smitten with Leprosie, yet Aaron was exempted, Numb. 12. ver. 10. and St. Chrysostome gives the reason, that 'twas *deus non in potentia dignus*, for the Dignity of the Ministry; lest the uncleanness of his Person, should redound to the dishonour of his Office: This hath been the Glory of the Priesthood, in former times, when the Laick was ambitious both of the Title, and of the Office.

But, *Tempora mutantur*, cries the ~~supplicat~~. This was under the Law, when Ceremonies were in fashion, the Gospel is of another Garb; Christ's Apostles were sent barefoot, without bag or scrip, like poor Mendicants; no such Patrimony for the Church, or dignity for Church-men now.

But let the Apostle stop these wide mouths, 2 Cor. 3. ver. 9. *If the Ministry of the Law, and of condemnation, which is done away, were glorious, much more the ministration of righteousness by the Gospel, doth exceed in glory*, whose Ministers are *Angelorum similes* fellow-Servants with the Angels, those Nobles of the Court of Heaven; yea, Angels themselves, The Angels of the Church, as St. John calls'em; *et sui similis*, Fellow-helpers with God himself, as St. Paul styles 'em, they are the Lord-Keeper of the Great Seals, the Word, and Sacraments; Lord Treasurers of the rich Exchequer of God's mercy: High Stewards of God's Household, and Dispensers of the food of his Word; yea, the King himself is call'd *deus servator*, the Deacon, or Minister of God, 'twice in one Verse, Rom. 13. 4. If I should follow the Fathers, in their Priestly Panegyrics, I could tell you, how St. Ambrose compares the Mitre, with the Diadem, and prefers it, *Vellut auri fulgorem plumbi metalla*: How St. Chrysostome, in plain terms calls it,

it, *ὑπερβολαὶ τῶν παραβολῶν*. But I must not press these strong Tom. 3 p. 87.
Hyperboles, which some have wrested, as if they border'd too much on the Discipline of the *Triple Crown*: such a Crown, as never yet begirt the Temples of any King, or Priest, but of him that tramples on the necks of both; these grave Fathers, in a holy zeal, spake only of a *spiritual* Sword, and Ecclesiastical Ministrati-on, which hangs upon the same string, that the Keys of the Church do; and not of the *Temporal* Sword, the Ensign of External Regiment, and Authority Royal: No, *Aaron* must be seated at the back of *Moses*, and kiss the feet of Sovereignty, which stands between God and the Priesthood, as this doth between Sovereignty and the people.

Since the Name, and Calling have shin'd thus, throughout all Ages; let not the envious times now, conspire to cloud, or discountenance the same: Let not then the Lay, or the Law-Brethren, *ἀγανακτήσαντες τὸν λόγον*, 1 Pet. 5. 3.
 in the Apostles Phrase, that would fain *Lord it over the Clergy*: Let not them insult with a, *Quis tu, Domine Sacerdos? Inferiorem capeſſe locum*; *Ye take too much upon you, ye sons of Levi*; In very good time, Sir, and very gravely spoken: I remember a *Jew* spake once in the same *Dialect*, but he was a *Rebel*; and it may be a *Question*, whether he be not so in heart to his Prince, that shall thus baffle, and vilifie the Priest: I would fain know Num 16. 3.
 of these grave Wisdoms, Why, *Servientes ad Evangelium*, they that serve at the Altar, ought not to be as highly esteem'd, as, *Servientes ad Legem*, they that plead at the Bar? Since, In the words of the Apostle, *They have obtain'd a more excellent name than these*: Heb. 1. 4.
 for, these have only power over the body, with an, *I Licetor, liga manus*, (as the *Roman* Judge was wont to speak, or, as they use to speak with us, with a *Habeas*

Corpus ; but they have power over the *Souls* of men, to rebuke with all Authority, *quod idem dicitur, Tit. 2. ver: ult.* to give Sentence, with a *Tradatur Satane*, or *Anathema Marathana* ; and, as St. Hierom speaks, *Ante diem Judicii quodammodo dijudicare*, to sit as it were Judge, and pass Sentence upon men, even before the day of Judgment.

But to be a *Watch-man*, is not only a Title of Honour, but a Badge of Office ; and therefore we'll leave the *Watch-man in his high Tower*, and place of eminence (for fear that you should say I speak in my own Cause) and inquire of his *Qualification*, and what he is to do in his Office ; for he is plac'd above others, *Non tantum ut præsit, sed ut profit* ; not superciliously to overlook them, but look over them for their goods, and to look to them, that they catch no hurt.

He is set aloft, to observe with a diligent eye, the enemies preparations, their underminings, and ambusca-does, their marches, and approaches, and accordingly to give notice thereof to the Souldiers, that are either busie in the field, or idle in Garrison ; by ringing his *watch-bell*, or blowing his *Trumpet*, or any other way ; that they may not be surpriz'd by the enemy unawares.

Now that he may execute this his Office, the more exactly ; three things are especially required in the *Watch-man*.

1. *Ut sit videns*, That he be not blind, but be able to discern, and discover ; and this is to be understood two ways.

1. *Videns, respectu Actus primi*, That he have in himself a well dispos'd *Organ*, endued with sufficient internal light, and a faculty able to see, and discover : and Secondly, *Respectu*

Actus secundi, That being able, he exercise this
pow-

power in espying approaching dangers, and actually discovering them. What the eyes are to the body, the same are the *Watch-men* to the Church; and therefore the Prophets of old, were call'd *Seers*, and their Prophecies, *Libri Visionum*; because, by virtue of Divine Light, and Prophetick Revelation, according to St. Hierom, and the consent of Interpreters, they *saw*, i.e. they understood (*oculo intellectus*) what they spake, and wrote: But how many blind *Seers*, and blear-ey'd *Watchmen*, have there been of late years? And I doubt, there are some still? that Prophecie (as *Montanus* the Arch-heretick, in *Tertullian's* time, held the Prophets of old did) in a furious extasie, and speak they know not what; who notwithstanding the clear light of the Gospel, are yet involv'd in as thick a darkness of blind ignorance, as they were here in *England* before the *Norman* Conquest, when as; he that had but a little smattering in Grammar, *pro sapore & miraculo habebatur*; sayes *Malmesbury*, was accounted a profound Scholar, and a Miracle in a whole Countrey.

But; if under the Law, the *blind* and defective might not enter into the *Sanctuary*, nor minister before the Lord: much less under the Gospel, ought such as want the eye of the Soul, the understanding, which the Philosopher calls *intellectus*; much less, I say, should *blind-guides* be *Leaders of the blind*, lest they both fall into the bottomless ditch; 'Tis absurd that the *Temples* of Christians, should be committed to such *gagging Animals*, as the *Roman Capitol* was; which notwithstanding happens sometimes; and commonly it is, when the *Watch-men* use not their own, but other mens eyes to see withal; when they send their poor *Ge-hazi's* with their *Pastoral-staff*, to raise the dead *Shunamites*: for such poor *Novices*, knowing not other-
wise

wise how to live, are forc'd to leave their dam as soon as they are hatch'd, and to make use of a *Quality* which is proper to blind *Bayards*, *Audaciâ pro sapientiâ uti*, as *Tully* told *Valerius*; and by the help of that, and good strong sides, they make the people believe they take great pains (as they term it), even to the wetting of many handkerchiefs, when as alas! *Canks festinans*, must needs have *cæcos catulos*, and such swelling *Mountains*, nought else, but a starved mouse, -- *Et quis ferat istas Stultitiæ sordes* ? in the words of the *Satyrist*.

Indeed, how is it possible, that any with so little food, as they have provided, (as *Christ* with a few loaves and fishes) should feed whole *multitudes*, and have fragments left for another time? This must needs be a Miracle; and a Miracle, it must be too, if their little *Oyl* shall be multiplied as the widow's was, for the filling of so many empty *Vessels*: Such young Souldiers, cannot well support that heavy burthen, which would make an *Angel* stoop, and which many able men, have trembled to undergoe; it must needs spoil their growth, making them stand at the same stay and *Dwarfs*, whilst they live. Some of these, are the spots that sully the Glory of the University, and injure the Dignity, and Rights of the Church; being for the most part, degenerate and low-flying Spirits, they fawn upon every *Rustick* that gives them three half pence, and turn *Parasites* to any *Church-Robber*, from whom they hope for a *Clipt-living*, upon any terms whatsoever, to be accepted by them.

These dim-sighted *Watch-men*, ye shall hear declaiming against humane Learning, commending no Authors in that kind, but *Cornelius Agrippa*, and that because he wrot *De vanitate Scientiarum*; taxing in the mean time, *Picus Mirandula*, and such as he, of much lost time,

time, and foolish curiosity, because of his 300 *Theses* which he publickly disputed at *Rome*. But let *Picus* answer for himself, *Si turpe sit, bonas literas colere, mallem equidem agnoscere, quam deprecari culpam*; besides, it may be doubted whether they are not prouder of their fond *ignorance*, than others are of their modest knowledge. Away then with such purblind *Watch-men*, that can scarce discern a *bush* from a *thief*; such cowardly Souldiers as *wink*, when they are to *fight*, and fight with their eyes *shut*: Whereas Dr. *Illuminatus*, the Title of *Francisco Mayronis*, *ἡλιακὸς λόγος, ὁ ἡλιος ἐκκλινῶν*, Names, that *Cyrus* gaveto a Judge: *Gazophylacium literarum*, given to *Hermolaus Barbarus*: *Mundus eruditionis*, attributed by *Erasmus* to a Bishop of *Durham*: *Bibliotheca Patrum*, *ἡ ἐκκλησία τοῦ πατρὸς ὁ ὁμιλῶν*: these are indeed Titles fit for a *Watch-man*, who being thus qualified, must in the

2. Second place, actually look about him, *οὐρανὸν ὡς οὐρανόν, γῆν ὡς γῆν*, to descry, not only *foreign*, and open enemies, but *domestick*, and intestine Traytors; not only the wild *Boars* out of the wood, but the little crafty *Foxes*, and the *Wolves* in sheeps cloathing; not only *open* enemies, that profess hostility, and the violation of the Churches peace, but cunning *underminers*, that cover the greatest enmity under the mask of Religion.

But that the *Watch-mans* eye be not deceived, and that he may discover these the farther off, he had need of a *Prospective-glass*, to help his sight, *speculatori opus est speculo*. Not the glass of the *Trinity*, that fits not a *fleshy* eye; 'tis for another Age; but the glass of the *Word*, which will discover the very secrets of the hearts of men, as if they were, like *Drusus* his house of glass, transparent; or had *pectus fenestratum*, (as *Momus* wisht) a window to look into their very Soul.

But

But though the eyes be sharp and clear, yet sometimes they may be heavy, and the veil of sleep may overshadow them, and then the enemy may surprize the City, and the envious man may sow his tares; when men, especially the *Watch-men*, are asleep; and therefore in the Second place, 'tis requisite in a *Watch-man*,

2. *Ut non dormiat*, that he be vigilant, and neither slumber nor sleep; the Prophet must have *Jeremie's virgam vigilantem*, instead of a *Crozier*, or Pastoral-staff, or his Shepherds-crook, for Shepherds must keep watch over their flock, as they that must give an account of their Souls, Heb. 13. 17. The Greatest *Gregory* must *γρηγορειν*, in regard he is his Brothers-keeper; from whence, the Ministration of the Levites, is call'd, *Custodia*, a keeping of watch, Num. 1. 53. and 'tis said, that the Prophet kept watch and ward, night and day, *Isai.* 21. 8. But with long watching, - *aliquando bonus dormitat Homerus*; yea, we finde that St. Peter himself, when he should have watcht, fell asleep; and therefore *Quis custodes custodiet ipsos?* Who shall watch the *Watch-men*? Certainly none else, but the *Watchman of Israel*, that neither slumbers, nor sleeps; for, except the Lord keep the City, the watch-man watcheth but in vain, Psal. 127. 1.

But yet, since 'tis the work of the Lord, they must *implere ministerium*: they must not be half, but full Ministers, and fulfil their work, Col. 4. ver. 17. and the Prophet lays a curse upon them, that do it either negligently, or deceitfully, *Jer.* 48. 10. There must be no idle loyterers in the Lord's Vineyard, but our labour of love (as the Apostle phrases it) must express our love of labour, and *ubi amor, ibi oculus*, where the *Watch-man's* love is, there will his eye be sure to be, that no harm befall there.

Now

Now our enemies are very busie, and watchful, to assault us on all sides; yea, the Devil goes continually about, seeking whom he may devour; And 'tis a shame (said Bishop *Latimer*) that he should be more diligent and vigilant in his Cure, than the Watchmen be in theirs, who ought to imitate the *Lion*, and to sleep only with their eyes open; which made the Antients to place the Picture of a *Lion*, as the Emblem of watchfulness, at the doors of their Temples: [Temples] which are no places to sleep in, (as if men might only dream of Religion) but carefully to be kept with a watchful eye, lest Church-Robbers, and Thieves, break through, and steal, steal away, either the Church-goods, or God's Service, and to keep out dogs that lie barking at the Watchmen, and are ready to bite 'em by the heels, the parts of Supplantation: But because the Dogs bark, the Watch-man had need to wake, and therefore to wake, because others sleep, yea, in the Third place, 'tis required of a Watch-man,

3. *Ut sit vox clamantis*, That he call aloud, and lift up his Voice like a Trumpet, to awaken others,

The Angels of the Church, which Interpreters make the Watchmen in the Text, are heard sounding of Trumpets, *Apoc.* 8. 3. And the Watch-men on the walls of Jerusalem, *Die & nocte non tacebunt*, *Isai.* 62. ver. 6. [day nor night] that is, says *Hierom*, and the Gloss, *Nec die prosperitatis, nec nocte adversitatis*, which are both times of danger; they shall not hold their peace, à precibus, vel à predicationibus, saith *Lyra*; they shall either pray for them, for their preservation; or speak to them, for their admonition, that so being warn'd, they may be arm'd, and the better able to resist the Methodist Wiles, and Stratagems of their Adversary the Devil;

Devil ; and yet says the *Royal Preacher*, *There's a time to be silent, and a time to speak*, Eccl. 3. ver. 7. But the first in time, is the time of silence, which our *Watch-man Ezekiel* observ'd, ver. 15. whereby was intimated, says St. Gregory, *ut ille veraciter loqui novit, qui bene tacere prius didicerit: nullum non tempore disce, quod doceas*, is St. Hier. advice to *Rusticus*, which was well observ'd by our Prophet, *Prius enim volumen comedisset, quam voce edidisset* ; he first eat the Roll, *per visionem & intellectionem*, says *Lapide*. Like St. John the Baptist, he was *Lucerna ardens & lucens* ; but first *ardens*, burning in himself, before *lucens*, shining unto others.

Which gives me just occasion, to tax the forwardness of some young *Zelots*, that like hasty *Abimaaz*, out-run their Fellows, though, like him, they have none, or very sorry news to carry : these, as *Plutarch* said of *Alcibiades*, are *καταρσις αὐτοῖς, ὅμως δὲ ἀδυναμία*, quick enough to prate, but most unfit to preach, as they ought.

The Universities call none to the publick course of Sermons, before they be eleven years standing current ; but these, before they have observ'd the five years silence of *Pythagoras* his Scholars, sometimes scarce the number of *Ezekiel's days by the River Chebar*, bid adieu to the River *Camus*, or *Isis*, and leaving *Gamaliel's* feet, leap instantly (as if they had the motion of an Angel) into the *Doctor's Chair*, where, without fear, and somewhat else, *Cum loqui nesciunt, tacere non possunt*.

Cap. 41.

These are commonly such as *Tertullian* speaks of, *Lid. de praescript. ad haeret. Qui simplicitatem volunt esse prostrationem disciplinae, cujus apud alios curam, Lenocinium vocant*, That will needs have all Religion, to consist in the overthrow of all Discipline, and call the care-

careful urging of it, *Lenocinium*, little better than *Po-pery*.

St. Bernard's description of a self-conceited fellow, may be a very pat Character, for one of these, *Primus in Conventibus residet, in Conciliis primus respondet*, (he is a very forward-putting-man) *non vocatur accedit* (he'll be offering his service), *non missus se intromittit*, he'll be ready to thrust himself into anothers Pulpit; *reordinat ordinata*; he's for another Bout in the afternoon: *Quicquid ipse non fecerit aut ordinaverit, nec rectè factum, nec pulchrè existimat ordinatum*. But to return *ad aciem ordinatam*, and to my own *Colours*; Notwithstanding all this; They that have the *Key of Knowledge*, and the Keys of the Church, by Authority committed to them, the Bishop of their Soul expects, that they should open the *door* of their lips, that they should cry aloud, and *lift up their voice like a Trumpet*, and spare not, to tell the people of their transgressions, and the house of *Jacob*, of their sins, *Isa. 58.1*. For, Christ gave his Spirit to the Apostles, in the likeness of *fiery tongues*, *Act. 2*. For this end, that as the Spirit gave them utterance, so they might speak, [*speak*] not, *quicquid in buccam*, whatsoever their own own Spirit led them to, and little to the purpose, but *simpliciter*, the word us'd there in the Text, they should speak things, solid, and weighty, *Apothegms*, and *Magnalia Dei*, the wonderful things of God, *v. 11*. But this kind of speaking, smells too much of the man, of study, and affectation, say some, that do more than think that they are moved by the Spirit, and speak by inspiration; with whom, a loose, rude and empty *sound of words*, is the only powerful *breath of the holy Spirit*.

However, The *Talents* of our Lord, are not to be hid in the earth; the very gift of Tongues, may be shew-

ed by the tongue it self. For of reserv'd and conceal'd knowledge, we may say, as *Ptolomæus Philadelphus* said of the *Hebrew Bible* untranslated; *Quædam antiquissimæ & sacræ linguæ scripturæ de æthiopia in ægyptum?* What benefit accrues to others, of a Treasure that's hid, or a fountain that's sealed up? The Poet's *Scire tuum nihil est*, &c. may in this sense be good Divinity; for 'tis a Rule in Law, *Idem est non esse & non apparere*; and therefore having treasure in thy earthen vessel, thou oughtest to let it appear, and to draw it forth for the good of the peoples Souls, whose care at least, (if not Cure,) is committed to thy Charge, dayly to instruct them, to admonish and warn them, but especially in the times of approaching danger.

'Tis reported of *Cræsus* his Son, that, though he were tongue-tied, and dumb from his Cradle, yet seeing his father in danger, the affection of his heart, brake the strings of his tongue, so that he tried out for help; how much more ought the *Watch-man*, the Son of the Church, to lift up his voice, when he sees the sword, hanging over his Mother's head (as *Dionysius* fancied it did over his) by one hair, when he sees a most dangerous flame, ready to set the Church on fire; and her deadly enemies, with inveterate malice, undermining her peace and safety?

Adag. p. 675.

The Citizens of *Amycla* (as *Erasmus* tells the Story) having had many false reports of their enemies approach, and thereupon, many vain fears, ordered for after-time, that none should report that the enemy was coming; but at last, the enemy came indeed, and so the City having no notice given, was surprized unawares, from whence came the Proverb, *Amiclos silentium perdidit*: But, let that *Watch-man's* tongue cleave to the roof of his mouth, that remembers not *Jerusalem*, in the

the time of his mirth, and of her danger; that provides not for the Churches safety, when she is like to perish: he is guilty of no less than Murder, that shall then hold his peace. For, *Qui tacet, & non occurrit, consentit*, says *Gratian*; Silence then is consent, and he that gives consent, is accessory, and liable to the same punishment with the principal actor, both by the Canon, and the Common Law too; yea, 'tis a Statute Divine, as may be seen upon Record in the Verse after my Text, and in the 33th of this Prophesie, ver. 6. *If the Watch-man shall see the sword come, and shall not blow the Trumpet, that the people may be warn'd, if the sword come and take any person from among them, he is indeed taken away in his own iniquity, but his blood will I require at the Watch-man's hand.*

And therefore, he must call, till he can call no longer, even to his last breath. 'Tis fit an Emperor should die standing, said *Vespasian*, that was an Emperor himself: *Et oportet Speculatorem concionantem mori*, said one that was a Bishop of our Church; And so *Petrus Castilianus*, and *Isidor*, Bishop of *Sevil* did, as *Baronius* tells the Story, who, when they ended their Sermons in the Pulpit, ended presently their lives in the same place. But (to conclude this) that the *Watch man* in calling may not seem only *Verba dare*, and to be like that *Night-gul, Vox & præterea nihil*; his action must be answerable to his voice, he must be, not only *Speculator* in himself, but *spectaculum* to others, (i.e.) A visible example, teaching things to be done by others, by doing them himself; for this is the strongest, and most forcible Rhetorick that can be; *Suadibile enim efficitur, quod exemplo factibile monstratur*, says *St. Bernard*, That becomes the more perswadable, which, by example is demonstrated to be feasible, *ut dicitur, etiam in iis*,
says

says *Nazianzen* ; men are most mov'd, with what they see ; and therefore, 'tis most necessary, the Evangelical Watch-man should be, not only *personally*, but *goodly*, the best of men ; that he may have the same Epitaph which was part of *Gregory the Great's*,

Implevitque actu, quicquid Sermones docebat.

There are other things required in the Watch-man, that he may fulfil his Office ; as first, that he be *true*, and *faithful*, and do not betray the *Army*, neither for gain, nor for honour : Again, That he be not foolishly *timorous*, and so by *pannick* fears, disturb the *Armies* quiet ; That he do not cry, *Peace, peace, when there is no peace* ; nor yet, *Hannibal ad portas*, when there is no danger near : Besides, he must not be too *credulous*, to trust the enemy too far, though seemingly reconcil'd ; *Plures reconciliatio quam professum odium extinxit*, nor yet too distrustful of his own side, when no just cause is given. And lastly, he must *give warning* by usual and known signs, and a distinct sound : for, if his *Trumpet* give an *uncertain sound*, who shall prepare himself to the *Battle* ? saith the Apostle, *1 Cor. 14. ver. 8.* But I must sound a *Retreat*, and therefore, leaving the Pastor with his Cure, we'll walk briefly about the bounds of his *Parish*, and visit his Cure, which we find to be, *The house of Israel.*

Last. Part.

1. *The house of Israel.*] Ye see the Prophet had not *vagum Ministerium*, like rambling Schismaticks, once or twice in a year, that have their progress, and circuits, from one good house to another : but at his Ordination here, he has *plenum Titulum*, a set place to execute his function in ; which is well required by the Canon Law, and by the 33^d Canon of our Church, which

which if it be well observ'd, we shall not have so many, as we have, that stand idle in every corner of the Kingdom; who, because no man hires them, are ready to hire out themselves, and the most forward men to buy a Labourer's place, in the Lord's Vineyard; and so run, before they be sent, as the Prophet was here, to the house of Israel.

2. *To the house.*] Not the private house of some precise Brother, where many a Fast, and Godly exercise is kept; but the publick house of the Israel of God, and of the God of Israel, who dwells in this house, as his habitation for ever.

3. *To the house of Israel.*] The Prophet had his bounds, and limits; he's to watch and oversee, only the house of Israel; he was not Universal Bishop of the whole world; which Title was first arrogated by proud Boniface, and to him confirm'd by bloody Phocas: which Title Gregory the Great, doubted not to call in plain terms, Antichristian.

But I will not set my foot in the waters of strife, 'tis enough for us, that he is our Head, whose Members we are, lent only to our selves, but given to the House of Israel.

4. *The house.*] And to the whole house; to all in it, of what Rank or Condition soever: to watch, not only over the footmen, and common Souldiers, men of inferiour place, but over the Leaders also, and Captains themselves: The Spiritual Physitian, must not onely labour to cure the Gout, and Diseases of the Feet, but the Aches of the Heads of the people, and other maladies of the principal parts of the Body; not only to overlook the Valleys, but, if occasion serve, to touch the

the Mountains, though they smoke with it, and though they make the Watch-men smoke for it.

To this end, he ought to be another Dr. *Resolutus*, the stile of Bacon the Schoolman; yea, another Ezekiel (i.e.) *Fortitudo Domini*; that so, he may go on courageously, and, if just cause should call for his valour, *audere aliquid -- carcere dignum*; for then, with St. Paul, he might glory in his bonds, whom St. Chrysostome prefer'd in that case, before St. Paul in his heavenly rapture. I might enlarge my self on these several particulars:

But, because there are others here, whose duty it is, to visit that, I shall pass it over, but wish that they may not pass it over too, but that they may visit for amendment, and not meerly for the punishment of things amiss, that their *Visitation*, may not be, as the *Plague* is call'd, but for the cure of the sick Churches, which have lain these many years in a languishing, and consumptive condition, and are not yet recovered; but I shall say no more; lest I be thought to *Visit the Visitors*; and shall shut up all, with the exhortation of the Apostle, to my self, and the rest of my fellow-Watch-men, in *Act. 20. 28.* Let us take heed, Brethren, to our selves, and to the whole flock, over which the Spirit of God hath made, (or rather, shall make) us *Ministri*, the word here in the Text, Watchmen, or Overseers: Let us gird up the Sword of the Spirit upon our thigh, and ride on, because of the Word of Truth; and for our Watchword, take the Symbol of the Emperour *Probus, Militemus*; and for encouragement, that of *Cyrus, ubi oporere, habet viri* God is our fellow-Soldier, that fights with us, and for us, and Christ our General, who is our Saviour;

That so when we have fought a good fight of faith,
and

and finish'd our course, and kept the Faith; from Watch-men, over the house of Israel, the Church Militant here below, we may come to be glorious Conquerors, adorn'd with Crowns of Gold, and Palms of Victory, in the Church Triumphant above; and that through Jesus Christ, the Captain of our Salvation.

To whom, with the Father, and the Holy Ghost, be all Honour, &c.

A M E N.



T

THE



T H E
Fountain of Grace opened.
O R,
CHRIST'S FULNES.

S E R M O N VI.

John 1. 16.

And of his fulness have we all received, and Grace for Grace.



He *Text* may be a Commemoration of the riches of Christ, our Founder's bounty; and may be term'd *Magna Charta*, the Grand-Charter of that Gracious Prince, the *King of Kings*; of whose Crown every man holds all his Estate, both Temporal, and Spiritual; For, of his fulness, we have all received, &c.

This Royal Founder, is fitly commemorated by St. John here, the Divine; who was *apostolus et dominus apostolorum* (as the Critick upon Nonnus calls him) the thundering Prince

Hemistich pag.
273; 276.
Job 39. 27.

Prince of Theologie ; who like an *Eagle* (to which the Fathers often compare him) soars aloft ; and fetcheth *Coals* from the Golden *Altar* : he builds his nest (the nest of his Gospel) on high, upon the true *Rock* ; and fixeth his *Eagle-eyes*, at the very first, upon the *Sun of Righteousness*.

Vti Fetus ap-
plicat in Joh.
1.1.

St. *Cyprian* saith, That he was *Cubicularius Domini dilectus*, one of Christ's Privy-Chamber, to whose care he commended *Thalamum Humanitatis* the blessed Virgin ; *Secretorum conscius*, saith *Gerhard*, one of his Privy Council : I am sure, he was his *Favourite* ; *Discipulum minimum Christus amabat plurimum*, to use the words of St. *Hierom* ; though he were the least Disciple, yet (as he says himself) he was the best beloved, and was wont to lean on his *bosome*, who came out from the *bosome* of the Father ; He had seen the Glory of his Saviour *ad 40* by an ocular Vision in his *transfiguration* on the *Mount* ; he had seen him also *ad 40* by *Revelation* in *Pathmos* ; And after all (for he wrot his Gospel last of all, if we will believe St. *Hierom*, and *Suidas*, with divers others of our own Chronologers) as if he had been rapt up into the third Heaven, and had seen a Vision of his Lord and Master in the *Light of Glory*, his tongue is here toucht with Celestial fires ; and his pen tipt with Spiritual penetration, wherewith he pierceth between the joynts and marrow, and overthrowes the *strong holds* of *Ekion* and *Cerintus*, the Arch-hereticks of those Primitive times, that denied the Divinity of the Saviour of the world. And to go on with his *Panegyrick* a little farther, This beloved Disciple, was both *Apostolus*, *Propheta*, & *Evangelista* (as St. *Hierom contra Jovin.*) an Apostle in his Epistles, a Prophet in his Apocalyps, and an Evangelist here in his Gospel ; wherein *Quicquid locutus*

De Passione
Christi, pag.
510.

Harm. Chem.
p.335.

Epist. 1. ad
Heliodorum.
John 20. 14.

Hemifus in
Non. p.311.

Isack.

Lib. 3. de Sa-
crament. c. 2.

Atlas p. 167.

Hemif. p. 271.
Epist. ante o-
pera Arnob.

Cap. 3.

Hemif.

Vid. Bernard.
in loc.

est, mysterium est, saith St. Ambrosē, Every word is a Divine Mystery; *non narrat, sed aperit*, he doth not profusely prate, but speaks short, and to the purpose. St. John was not like John Hazelbach, the Professor at Vienna, who (as Mercator tells us) was so prolix and lax in his Lectures, that he read one and twenty years upon the first Chapter of *Isai*, and yet left it unfinished. No, *apophthegma*, 'tis the phrase of the Spirit, *Act. 2.* he speaks things solid, and weighty *Apothegms*; and these, as one that had Authority, *Imperatoria brevitare*, in the phrase of Tacitus, *copiosissima breviloquentia*, as Erasmus speaks of Arnobius, short, yet full, every period is like a clap of Thunder, that speaks quick, yet home: and some give this for a reason why he is called *Boanerges*, the Son of Thunder, because he utters *Magnalia Dei*, in such brief Theophrastical Aphorisms.

In the beginning was the Word: That Word was with God; and God was that Word. Hæc sunt mera fulmina, saith one, these are Divine flashes. Again, *The Word was made Flesh; Was full of Grace and Truth*, and (in the Text) *Of his fulness we have we all received*.

But whilst I am magnifying St. John the Divine, Interpreters do much perplex themselves, whether he, or John the Baptist were the Author of these words, and either part hath so many Voyces on their side, that I am not willing to determine the Question: for I hold him a very bold and self-conceited man, That shall say, though St. August. and most of the Fathers expound it thus, yet in my Opinion 'tis thus and thus: he'll hardly stick, if occasion serve, to fall off from the present Church, his Mother, that makes no bones to slight the Authority of the Antient Fathers; whose jars, and the jars likewise of his Mother the Church, an ingenuous Son should endeavour rather to reconcile, than cham-
like

like to discover and deride their Parents nakedness.

Wherefore, touching the point in Question, I'll rather turn *Catholick Moderator*, and cast in my suffrage with some Modern Expositors, who make the Sentence, and the sense the same, be the Author this or that. These 2 grand witnesses, that carry *Grace and Love* in their very names, sweetly accord in their testimony, & like the two *Cherubins* look both but one way, upon the propitiatory, even upon Christ the *propitiation for our sins: Of whose fulness we have all received, and Grace for Grace.* Chemnifus in loc. Ferus in loc.

Which words, like the Angel that appear'd to *Hagar*, do point unto us a *Well*, whereat (as *Hagar* did) we may fill our empty *Bottles* with water: for there are these things to be seen in the Text. Gen. 17. 19.

1. Here is *plenitudo fontis*, the fountain with its plenty, or the Donor with his bounty; Christ with his fulness.

2. *Vacuitas vasorum*; The bottles with their emptiness, or the Donees with their poverty; *All we have*, &c.

3. *Aqua adimplens*, The liquor received by these Vessels, or the Gift it self; which is *Aqua vite*, *Grace for Grace.*

1. I must begin with Him, who was *in the beginning*, and yet *without beginning*; the very Angel of the Covenant, who not only shews us the *Well*, but is the very *Well it self*, and the fountain-head, from whence the streams of living waters flow, that make glad *Jerusalem* the City of God.

Christ as he is *autidus* God of himself, so likewise good of himself; and thus, there is none good but God; (*viz.*) primarily and without dependance; since the goodness of the Creature is all derivative and dependent. Being then God and Man, by the Grace of Union,

Mediavil. in
3. Sent. diff.
13.

in 3. Sent.
diff. 2.

Jac. 1. 17.
N de Orbel-
lis 3. Sent. d.
14.

3. Sent. d. 13.
q. 2.

zech. 13. 1.

Union, *Non solum ratione objecti per fruitionem, sed ratione suppositi*, The humane Nature being united Hypostatically to the Second Person in the Trinity; there must needs be in him the *fulnes of Grace* and goodness, in whom there dwelt the *fulnes of the Godhead* bodily, Col. 2. 9. For, *Quod magis res susceptrix est influenti cause finitima, eo fusionis & afflatus illius uberius est particeps* (saith *Cortelius* the eloquent Schoolman) by how much a capable subject hath the nearer approximation to an expressive and imparting Agent, by so much the more it doth participate of the influence of the same; And therefore, the Humanity of Christ, being so nearly joyn'd to the Original spring of every good and perfect gift, must needs be the receptacle of as eminent Grace, as the capability of a Creature can possibly receive. For, though God made all things in *Number, weight, and measure*, Wisd. 11. ver. 20. yet he gave his Spirit to his Son *without measure*, John 3. 34. Not, as if Grace, created in the Soul of Christ, were simply infinite, (the very terms of Infinity and Creation admit not compossibility) but that it was not determinate, within the ordinary Latitude, either for kind or degree; *Plenitudo non tollit finitatem, sed determinationem*; and yet after a manner it be might be said to be infinite, namely, *Quoad effectum & meritum* (saith *Mediavilla*) in regard of the worth and merit of those acts proceeding from it, which were sufficient for the Redemption of infinite worlds of men: which merit, notwithstanding is not to be valued according to the excellencie of the *Grace* which was finite, but according to the dignity of the Person who was infinite.

This was that Fountain which was set open for all *Judah, and Jerusalem* to wash in, where every one that thirsteth, may draw waters with joy out of the wells
of

of Salvation, *Isai. 12. 3. De fontibus Salvatoris* as the Vulgar reads it; which words *St. Bernard* makes a Title for a whole Sermon, wherein he sets open six several Fountains; *De visceribus Salvatoris*, as the Vulgar & others read the Text (and the Hebrew word will bear both) in our Saviour's own phrase, *John 7. 38. Out of his belly shall spring rivers of waters*; and indeed out of his bowels (who drank of the brook in the way,) did flow rivers of living waters, springing up to everlasting life; out of the bowels of his compassion, he open'd a fountain of blood, streaming out at the Orifice of his five wounds, which were as *Cinque-ports*, to carry out the burden of our sins, and to let in the Ocean of his Grace, that the Ship of his Church might sayl safe through that, to the Haven of happiness: I say, the Ocean of his Grace; for in him, there is not only *plenitudo Fontis*, but *Oceani*, which both begetteth and feedeth the lesser Fountains.

And yet alas! this resemblance is too empty to express his fulness; for, take but one drop out of the Sea, and there is a diminution, though insensible, *in a vi, capis dactylis in ter denarius*, saith *St. Chrysostome*, we cannot say so of this Fountain; for, let all draw out of this, what they can, *quodvis pars huius plene*, there is nothing the less in it, he is *potens inexhaustus*, (as the Pope once call'd *England* in another sense) a Fountain that cannot be drawn dry: yea, there is not the least diminution by communication to others; and therefore the same Father rather calls him *visus ignis*, a fountain of fire, and in that likeness the Spirit descended upon the Apostles, *Act. 2.* as best agreeing with the gifts of the Spirit, and the light of Grace.

And this instance the Schoolmen usually give to demonstrate the Nature of this Fountain, whose fulness, say

1 Sermon de Nativ.

Lapide in loc.

Zec. 13. 6.

in Text. Tom. 8.

Mar. 5. 30.

say they, is *plenitudo Solis*, like the Sun, which enlightens the whole world, yet retains his light still without the least alteration: when the woman that had the fountain of blood, toucht our Saviour, who was the Fountain of life, 'tis said, that there went virtue out of him, but not, that he had the less; and therefore that was an honest theft, where the thief was a great gainer, and the owner not a jot the loser by it; *Waters stollen* thus out of the Well of life, are truly *sweet*, as sweet as those waters out of the *stony Rock*, which the Psalmist calls honey, *Psal. 81. ult.* But alas! All that we can say, is but *lumen Soli addere*, to light a Candle in the Sun; 'tis enough that he hath said it, who *saw this light, and bare witness of this light*, ver. 14. *We saw his Glory* (saith he) *as the Glory, of the only begotten of the Father, full of Grace and Truth*: A double fulness, not only of Grace, but he was full of Truth. Of Truth;

1. Because, *Ab intellectu Patris profuxit*; and therefore call'd *Veritas*, not *veritas*, being the internal and essential Word of the Father, v. 1.

2. *Full of Truth*, Because, the Spirit of Wisdom and knowledge, the Spirit of Counsel and Understanding rested upon him, *Isa. 11. 2.*

3. *Full of Truth*, *Quia verificavit predicationes*, because in the fulness of time, he brought a time of fulness, wherein he fulfilled all Prophecies; And instead of former shadows, gave them the Truth and Substance, as

In ver. 14. &
Chem. harm.

Dionysius Carthusianus and others gloss the place. Thus is there abundant fulness in this Fountain, so that their Etymology holds true in this particular, who say, that *abundantia* is deriv'd *ab unda*; and that of *Lorinus* in *Psal. 20. 5.* who will needs have *Beracha*, an affluence of Benediction, to come from *Berecha* a Fountain or Pool of Water; indeed they come both from

pag. 332.

from בְּרָכָה to *bleſs*, and ſuch a bleſſed Fountain, was our Fountain of Bleſſedneſs, of whoſe fulneſs we have all received.

But, may ſome ſay, *Elizabeth* and *Zachary*, were full Luk. 1. 41, 67. of the Holy Ghoſt, *St. Stephen* full of faith and pow- Act. 6. er, the *Seven Deacons* full of wiſdom, and the *Virgin* Luc. 1. 33. *Mary* (as 'tis ſaid in the Text) full of Grace; and there- fore, how is fulneſs of Grace more peculiar, and proper unto Chriſt, than to theſe?

For answer to this, the School-diſtinctions which I find ſcatter'd and confuſed in *Nicolaus de Orbellis*, *Mediavilla*, *Reynerius*, *Gregorius de Valentia*, and divers others, may fully ſerve (being diſtinctly digeſted) to clear the doubt. There was in Chriſt, ſay they, a threefold Grace:

1. *Gratia Unionis.*
2. *Gratia Habitualis.*
3. *Gratia Influentia.*

1. For the firſt, the Grace of *Union*, that was peculiar unto Chriſt; there is no Queſtion of that, it being infinite, and ſo not really diſtinguiſht from the Deity it ſelf. Carthuf. in Text.

For the ſecond, *Habitual Grace* created, the fulneſs of that may be conſidered (ſaith *Aquinas*) two ways; 3. part. q. 17. art. 10.

1. *Ex parte Subjecti*, in reſpect of the Subject, or Perſon having Grace: and in this, according to *Cajetan* and others, there is alſo a twofold fulneſs, Cajet. 8. & Tanner in loc. Tho.

1. *Plenitudo ſufficientia*, ſuch a fulneſs as is proportionable to men's condition and eſtate, and thus *St. Stephen* and the reſt were full of Grace; which notwithstanding in the Phraſe of *Polybius*, was but *admodum aliena*, Lexic. verbo *implena plenitudo*; *Accipimus enim pro modulo noſtro* de grat. & lib. par- arabic. 9.

particulas nostras, saith St. *Augustine* upon the words of my Text : We have not received *plenitudinem Christi*, but, *ex plenitudine*, of his fulness, as God hath dealt to every man the measure of faith, Rom. 12. 13.

pag. 439.

Lib. de nat. &
grat.

2. *Plenitudo specialis praerogativae*; such a fulness as surpasseth the usual plenitude of Christians : and thus the B. *Virgin* was they say (and as we may say too) *full of Grace* : Though *Bunney* in his Marginal notes upon *Parsons* his Resolution, makes the *Virgin Mary* guilty of the breach of no less than four Commandments at one clap : yet I had rather use St. *Augustine's* modesty, *Qui propter honorem Domini, tacuit errores Matris* ; although, *Qui tacet, non videtur consentire* ; his silence in that place, proves not his consent in other parts of his works. However, as she was blessed above other women ; so she may be honoured above other women : yet with such honour, as must be no dishonour to Christ, of whose fulness she received all she had, and was therefore blessed, because the Lord was with her, as the Angel told her, *Luk. 1. 28*. But as *Sylla* said of *Cesar*, *In uno Cesare multi Marii* : So we may say of Christ, there are many *Maries*, many *Stephens*, and *Zacharies* in one Christ, who had not only this fulness by way of sufficiency, and special praeogative in regard of his Person ; but also,

* As Faith,
Hope, Re-
pentance.
Cathol.
Thom.
Valent. ubi
supra.

2. *Ex parte ipsius Gratiae*, in respect of Grace it self, and that with all its intensions, in the greatest excellencie, and all its extensions, for all effects and purposes : having *plenitudinem quoad numerum*, all kind of Graces, that include no * imperfection ; and *quoad gradus* too, all the degrees of Grace in each kind, in their whole Latitude, as far as the ordinary power of God could produce them : And thus fulness of Grace was proper to Christ alone ; for, he alone is *Hesiod's* *ἀνδρῶν*, the Epitome of perfection, and the true *Idea* of all vir-

virtues in their heroick degree; a rich Exchequer fill'd with all the Treasures of wisdom and knowledg, and the precious ornament of all other Graces, Col. 2.3. So that we may say truly of him, as *Claudian* did of *Stilicon*, *Quæ sparguntur in omnes, In te mista fluunt*; those veins of virtues, distinguisht in the Saints as in several Members, are conjoynd in Christ as in the common Head; all the circumferential Beams of Divine light, which are, and have been dispers'd to the world throughout all Ages, are collected and concentred in Him, like Rayes in the Body of the Sun. *As no man ever spake as he spake*, so no man ever did as he did: As the Historian wrot of *Scipio Æmilius*, *Nil dixit, fecit, aut sensit, quod non laudandum censebatur*, That he never spake, or did, or thought amiss: Though the Historian wrot amiss of *Scipio*, yet this was true of Christ, and of him alone; He was righteous in all his ways, and holy in Psal. 145. 17. all his works; for he had in him ~~multigen~~, a confluence of all heavenly gifts; this *Horn of Salvation* was the true *Copia-Cornu*, and was fill'd with Sacred Oyl; fill'd, with good measure, pressed down, and running over; he is not *sons signatus*, a fountain sealed up, Cant. 4. 12. but a fountain opened, Zech. 13. 1. Not a *Stream*, but a *Fountain*, not shut but open'd, open'd and running over, and that is a modification of that Grace which is peculiar unto Christ; and makes up the third member of the distinction, which is term'd,

3. *Gratia redundantie & influentie*, the Grace of Influence in respect of others. 'Tis call'd by some *Gratia Capitis*, because as the influence of sense, and of motion, flows from the head into all parts of the body: so the superabundant Grace of Christ our Head, by way of redundancy is diffus'd upon all his Members, like the pretious Oyntment upon the head of *Aaron*,
which

Prov. 5. 16.
Carthus.

which rested not upon his head alone, but *ran down to his beard, even to the skirts of his clothing* ; So that He alone, is only the treasure of the Church : No *Superelevation* for others, but only His, whose fountains are *dispers'd abroad, and rivers of waters in the streets*. The Grace of Christ being both the *Exemplar, Meritorious,* and *Instrumental* Cause of Grace in Christians.

Luk. 4. 1.
Col. 2. 10.

Eph. 4. 10.

The Text then is plain, Christ is *full*, and the Saints likewise *full* ; he, ~~was~~ full of himself, as a fountain; they, ~~was~~ fill'd by him as rivers and lesser brooks by the fountain : His *fulness* is immense, and filleth all things ; theirs by measure, and filleth their vessels only ; which vessels of themselves are all empty, and receive their fulness from his *fulness* ; and so we have the Second Part of the Text, (*viz.*) *The vessels with their emptiness*, or, *The receivers with their poverty* ; All we have received of his *fulness*.

2. Part.

Nos omnes accepimus. *Nos omnes*, which words, if we take them for the words of *John* the Baptist, we may suppose him speaking thus :

Abraham and *Moses*, whose Children and Successors ye glory that ye are, together with all the Patriarchs, and the Prophets, whom ye have so much admired, yea, even my self, who am not only a Prophet, but more than a Prophet, in pointing him out with my finger, who was the Center of the Prophets aim, and of the whole Scriptures Circumference ; whatsoever faculty or excellencie any of us have had, we all received it from him, who was the Lord of the Prophets ; he was the *Bishop* of our Souls, Who, of his plenary power, gave us our *Ordination*, and *Institution* ; He it was, that gave us *Induction* to our Spiritual Livings, by the free *Donation* of his Grace, For, *Of his fulness we have all received*, &c.

To

To make this Exposition good, Beza tells us of two Not in Loc.
 Greek Copies, which *Nonnus* it seems follows in his Paraphrase, that read in the beginning of the Verse *in* instead of *et*, And then the *Baptist's* Argument stands good: *He that cometh after me, was, and is to be preferred before me, in* because of his fulness we have all received. Again, if we take *Non omnes*, as spoken by the Evangelist (as many Expositors which I could name, both Antient and Modern do) then the Context of the 14th Vers. makes this sense: The Word which was made flesh, and dwelt amongst us, was so full of Grace and Truth, that not only *John the Baptist* who bare witness of him; or *John the Divine*, his beloved Disciple, but all other Apostles, and Evangelists, in a word, all the Sons of God, have received whatsoever they have, from his goodness. He loved them first, and they had never received him, 1 John 4. 19.
 had they not first received from him, *Even Grace for Grace.*

All then, both under the Law, and under the Gospel, have drank out of the same Fountain, the same spiritual drink; for they all drank (saith the Apostle) of the same *Spiritual Rock*, which Rock was *Christ*, who is the 1 Cor. 10. 4.
Heb. 13. 8.
 same, yesterday, and to day, and for ever: Yesterday to the *Fathers*; to day, to *us*, and for ever to *posterity*. *Omnes*, in the Text, is of the largest extent, and reacheth, à *parte antè*, the first man *Adam*; and, à *parte post*, the last man living; and therefore *Christ's* Commission to his Apostles was general, *Docete omnes*, Mat. 28. 19. And accordingly, their preaching was Universal, *Their sound went out into all Lands*, Rom. 10. 18. Whereupon the Gospel is stiled *universale commune Salvation*, Jud. 3.

Christ, saith *St. Chrysostome*, is *☉* *et* *☽*, The Lamp of the Temple, that casts his beams circularly; yea, as
 he

John 8.12.

he saith himself, he is *Lux Mundi*, who like the Sun enlightens all the world, and spreads his sweet influence upon the broad face of the earth. So that his *Grace* that brings *Salvation*, hath appeared to all men, Tit. 2. 11. Or, as the old Translation reads it, his *Grace* that bringeth *Salvation* to all men, hath appeared; and if it be not efficient in some, which is sufficient for all, we may judge it, neglect of their duty, not any defect in Christ's bounty; God makes Proclamation to all: *Venite omnes ad aquas*, Isai. 55. 1. And Christ's invitation is of the same extent, John 7. 37. And this is done too, without the least collusion; none are invited to his feast, to whom he intends a mischief, as *Agamemnon* was to *Ægyptus* his Banquet, and a Company of Cardinals to *Alexander* the Sixths, (where they were poyson'd,) but he seriously invites them, that they may be satisfied with the plenteousness of his house, and may drink of his pleasures as out of a river, Psal. 36. v. 8. Thus we see the vessels, *Nos omnes*, which if we look into, we shall find that they are all like those vessels the poor widow borrowed, 2 Reg. 4. 3. *Empty vessels*, empty of all things that are good: for as we have all received, so we have received all we have, of his fulness, and *Grace for Grace*.

Erasm. Adag.
p. 382. &
Plarina in
Alex. 6.

1 Tim. 6. 7.

And now behold here our poor estate; so poor, that we have nothing that we can properly call our own but sin, and that's worse than nothing; for, we brought nothing with us when we came into the world; and all the time we continue in it, we are still so poor, that we are fain to beg our daily bread: Indeed our Saviour calls it *panem nostrum*, our bread; but ours, *non ex debito, sed ex dono*; it must first be given, before it be ours, as all other Temporal things, which we call ours, must: which, after all, are only so far ours, as that the dominion, and

Bucan. in O-
rat. Dom p.
119.

pro-

property belongs still to God ; we are all but *usu-fructuarii*, in the Civil Law-term, He only is *propriarius*, the sole Lord of all.

Usus-fructus est jus alienis rebus utendi, fruendi, salva rerum substantia

Naked we came, without any habit of body, or Soul, So that the Rule in Philosophy holds true in us: *Recipiens debet denudari à natura recepti* ; and most especially, in respect of spiritual and supernatural endowments, of which by nature we are all so empty, that, on the contrary, we are full of all wickedness. The word *Man*, in *Saxon* (as the Learned in that Language tell us) signifies nought else but wickedness ; so that every one in his natural estate, is a very *Manfullum*, as they call a Publican, full of mischief. *Non nascimur, sed renascimur Christiani*, saith St. Hierom ; and as for that little Saint *Rommold*, who cried out, as soon as he came forth of his Mothers womb, *Christianus sum, Christianus sum* ; we may leave to them, who are led with strong delusions to believe a Lye : For, the very Pillars of their School, as *Thomas*, and *Suarez*, do strongly uphold, that we have no natural power ; no, not so much as *passive*, to the first receipt of any supernatural act : *Potentia receptiva actuum supernaturalium non est naturalis*, is their joynt conclusion ; adding moreover to prove it, that in the natural state of a collapsed Soul there is not so much as an *inclination* (much less a *disposition*) to the first receipt of Divine Grace ; but only an obedient capacity, or a capable obedience to receive such spiritual effects, being produced by an *Omnipotent* Agent : which work, in the judgment of *Aquinas*, is a work of greater power, (I am sure of greater mercy) than to create the whole world ; *Bonum gratiæ unius majus est quàm bonum nature totius universi* : The Creation being a work, as it were of God's fingers, *Psal. 8. 3.* But Redemption, a work of his right arm ; there being in this

Mr. Wheelocke

Tom. 3. lib. ad-
vers. Vigilantium.
Lamb. perambul. of Kent.
pag. 114.

Suarez 2.
Tom Metaph.
p. 412.

this a bare *non-repugnance*, but in that a positive *resistance*. And what finite Nature is apt for that work, which is of such an infinite distance ?

Indeed 'tis made a Question in Philosophy, whether a Creature can Create : But the position of it, is a gross Error in Divinity ; since 'tis the Lord only that can *Create in us a clean heart, and renew a right spirit within us*. For, if the Earth which hath a natural aptitude, be not able by its own strength to restore it self from her Winter-nakedness, to her Summer-garments, but by the virtue and efficacie of the Sun ; much more doth it exceed the Sphere of weak man's activity, to reduce himself from the total privation of primitive righteousness to supernatural habits, but by the power of the Sun of Righteousness, *In whom we have redemption*, Ephes. 1. ver. 7. *And of whose fulness we have all received*.

Psal. 51. 10.
Psal. 100. 2.
Eph. 1. 10.

Whatsoever then we hold, since 'tis by the Indenture and Covenant of *Grace*, is truly *Freehold* ; though we all hold *in Capite*, even of Christ the Head of the Church, to whom we owe all service and homage, as to the Lord of all we possess ; For, *Quicquid sumus, sumimus*, All we have, we have from him, whether they be springs above, or springs beneath ; so that we may write with the pen of thankfulness on every thing we enjoy, as we usually do upon our friend's gifts, *Ex dono* : we may Christen and call them, as St. *Augustine* did his Son, *Adeodatus* ; yea, every Son is a *Theodosius*, and every Daughter a *Dorothea*, and all our goods and chattels (as I may so speak) are *Deodates*, the gifts of God.

Gen. 31. 5.

Fol. 92.
Phil. 4. 15.

Dens est benefactor noster naturalis (saith *Parisensis*) even the Talents of Nature are bestowed by him : Indeed what have we, *which we have not received* ? And if

if received, then 'twas given, for ~~the~~ and ~~the~~ rela- 1 Cor. 4. 7.
tives, and imply each other: the innate goods of the bo- Ad. 17. 15.
dy, and the acquired jewels of the Soul, those intelle-
ctual and moral perfections, though the Philosophers
call them ~~the~~ habits of our own gettings; yet the Apostle
styles them ~~the~~ gifts and endowments, and we know Jac. 4. 17.
from whence they come, ~~the~~ *quæ sunt a deo* & *non sunt a nobis*.
Every good gift temporal, and every perfect gift Spirit-
ual (as a Learned Prelate distinguisheth those two Andrews pag.
words) *ex deo dei*, comes down from above, and claims kin- 746.
dred of the Almighty. *Deus est in utroque parente*, in Ovid. Metam.
the Phrase of the Poet, they descend directly, both in 12.
one and the other line, from him; and may say as St.
Paul did in the hemistick of *Aratus* *in ps. 136. 1.* *We* Ad. 17. 18.
are his off-spring: Habemus saculos nostras de Christi
igne lucentes, saith the Learned Paraphrast; All those
lesser lights which shine, though dimly, in our dark-
ness, are but the issue of the Father of Lights, and but
morning Stars that have their shining lustre from the
Sun of Righteousness, *In whose light they see light*, Psa.
36. 9. John the Baptist himself, was not *Lux*, but on-
ly *Lucerna*: he was but a Candle lighted by Him, *who*
enlightens every one that comes into the world: For, 'tis
the Lord that lights our Candle, Psa. 18. 28. And when
'tis lighted, 'twould likewise quickly out, did it not
perpetually burn with that Oyl which falls down from
the Head of the Lord's Anointed; He it is, that is the
light of them that are styl'd the Light of the World;
for, of ourselves, we are *all darkness*, but *light in the*
Lord, Eph. 5. 8.

Thus we all receive: and for the manner, we receive
freely; 'tis by way of *Deed of gift*, and of pure dona-
tion, and there is nothing freer than this; for it pro-
ceeds *ex mero & gratuita liberalitate & voluntate Do-*
nantis

Fol. 11. *nantis; nullo jure cogente* (as *Bracton*, the Lawyer, defines Donation, *lib. 2. de Legibus Anglie*): but the Apostle's word is most full to express it, 'tis *xierpa*, a word, which the Heathen never heard of; they knew they had their perfections, but never considered, How, or from whom; whereas they are all gifts, and free gifts, neither earn'd, nor paid for; but *gratis data*: And so I am fallen upon the last particular, in the last words of the Text, (*viz.*) The Nature of the Liquor, or the Gift itself, which is, *Grace for Grace*; Of his fulness have we, &c. and *Grace for Grace*.

Last Part,

a Beda, Coverdall, the Saxon by Mr. Fox.
b Aug. 3. tract. in John.
c Annot. upon the place.
d Maldon, in loc.

Some Translations, as that of Reverend Coverdall; and that of the Saxon, omit here, the conjunction, *And*: & read it, *We have all received Grace for Grace*; But St. Augustine upon the place says, the Greek Copies do all retain it. *Erasmus* names divers, and *d Maldonat* proves all, and shews withall how this, *And*, is not idle, but is both *Exegetical* and *Emphatical*.

1. *Exegetical*, To express, what it is that we have received, *Even Grace for Grace*: So St. Augustine glosseth it, and so the old *English* Translations, by Tyndal; *Mattthews*, and *Cranmer*; which were commonly used in the days of *Hen. 8.* read it thus; *We have all received, even Grace for Grace*.

2. 'Tis *Emphatical*, intimating that we Christians have not only received the Gospel from Christ, as the Jews did the Law from *Moses*, but also, that which is more, *Grace*, to believe the Gospel of *Grace*. Which Exposition the next Verse confirms; For, *The Law was given by Moses, but Grace, &c.*

1. But about the meaning of these words, *Grace for Grace*, the Currents of Interpreters run in several streams: St. Augustine, b St. Bernard, c Hugo de Sancti Viſ. Aretius, and others, understand, this of *Eternal life*: the

a Tract. 3. in John, & lib. de concept. & grav. cap. 13.
b Serm. 5. de Assumpt.
c in Loc.

the gift of glorification, for the Grace of justification: And *Bellarmino. lib. 5. de justificat. cap. 17.* makes use of this gloss, to prove the merit of works, *Non solum ratione pasci sed ratione operum.* We have received Grace for Grace, that is, (saith he) *Gratiam mercedis pro Gratia meritorum*; making eternal Happiness to be, Grace merited, for Grace received: I might here oppose *Aristotle* himself to *Bellarmino*, who *Lib. 1. Eth. cap. 9.* calls his felicity, and happiness, *donum, The Gift of the Gods.*

But *St. Augustine* shall answer the Cardinal, though he be falsely quoted by him, as the Patron of Merit. Let any man read but his 3. *Treatise.* upon my Text, and his 9. *Cap. lib. de grat. & lib. arbit.* and he shall be evidently convinced, unless he be wilfully blind, That the good Bishop intended nothing more, than to beat down the merit of works. *Non pro merito accipies vitam eternam, sed tantum pro Gratia: cum premium immortalitatis Deus tribuit, dona sua coronat, non merita tua;* What's more plain? But that place of the Apostle which *St. August.* *Treat.* in Text. urgeth, is invincible, *Rom. 6. ult. The wages of sin is death, but the gift of God is Eternal life:* (not the wages of righteousness) and not to be sought any other way, than through Jesus Christ our Lord; God is no way in our debt, unless by promise: *Hæc verbum (Debet)* when it is spoken of God, *verum habet,* saith *Lombard* himself, *Lib. 1. sent. 43. dist.* The Supper of the Lamb is no Ordinary, which men pay for, but a Marriage-Feast; to which we are freely invited, and admitted, and receive, as, *Græce for Grace.* In another stream runs *St. Chrysost.* *de populo,* and *Rupertus*, who gloss it thus: *Vi hinc dicitur Græce for Grace, (i. e.) in stead of the Law which is antiquated,*

Vid. Morton
contra merit.
pag. 53.

Hier. 13. in
John.
Alli in loc.

ted, we have received an everlasting Gospel, and a new Covenant of Grace; which, as *Rupertus* speaks, is *Commutatio lucrosa*, a very gainful exchange.

in loc.

3. *Estimo, Eman. Sa, Musculus, Cameron*, and *Gualter*, construe these words, *Grace for Grace*; plentiful and abundant Grace; *Gratiam super Gratiam*, as it were one Grace heap'd upon another; privative Grace, to keep us from evil; positive Grace, to enable us for good; preventing, working, and co-working Grace; God gives not sparingly, drop by drop, but plentifully: *It will pour out my Spirit*, saith he, *upon all flesh*, Joel 2. 28.

in loc.

See Lapide in
4 c. Zach. 8.

4. In the fourth place, *Nealdon* expounds it thus: *We have received Grace for Grace*: hoc est, *diversi diversum*; *hic suam, alius aliam*: According to that of the Apostle, every man hath his proper gift, one after this manner, another after that, God bestows some of his gifts upon all, but all upon none.

in loc.

5. In the fifth place, I find *Gorran, Lyra*, and *Salmeron*, rendring it thus, *We receive Grace for Grace*, (i. e.) increase of Grace, for the well using of Grace first received. And this morsel may be wholsome enough, so it be received with a little Salt: *Habentis dabitur*, is our Saviour's own speech, *Mat. 13. 12.*

normal 517
1100 1100
22 11

6. Learned *Deodate* in his Notes (of the first Edition) upon this place, runs single, and interpreteth it thus: In stead of that Grace which *Adam* had by Creation, we have received the Grace of Regeneration; a greater Grace for a lesser Grace.

In his 4. cap.
in Zach. v. 8.
in loc.

7. Last of all, and best of all (in the judgment of *Cornelius à Lapide*) is the Exposition of *Arias Montanus, Melancthon, Calvin*, and *Deodate* in English; with whom *Cardinal Toller*, and the Jesuite *Comenius*, and *Lucas Brugenfis* join in this particular, who expound

pound the words thus, *Nos accepimus Gratiam propriam, per & propter Gratiam Christi*; God being well-pleased in Christ, for Christ's sake, accepts us, *Gratificavit nos in Christo*, Ephes. 1. 3. 6. *Blessing us with all spiritual Graces in Christ*; and so we receive Grace for his Grace, according to the Apostle, *Rom. 5. 15. If through the offence of one, many be dead, much more the Grace of God, and the Gift by the Grace of Jesus Christ, hath abounded unto many. Of whose fulness we have all received, &c.*

Thus you see seven streams of Expositors, as many as the River Nilus had, which flow all in several Channels, from the same Fountain, which Fountain overflowing the Banks, like the River Nilus, waters thus the dry grounds, and makes them very fruitful. Now that we may not *Tantalize* in the midst of these streams, by bare speculation; Let us run over the parts of the Text, and take out of each part some water, something for our use: It shall be done very briefly, *tanquam Canis ad Nilum*, only a taste and away.

First then, Is Christ the only Fountain of Grace, then let us not dig to our selves other fountains, *broken Cisterns, that will hold no water*; This was a double evil in God's people, *Jer. 2. 3. Who forsook God the fountain of living water, and bewed them out, &c.* Alexander Hale, for his depth of Learning, was call'd, faith *Sixtus Senensis, Fons vita*; but that was but an hyperbolical strain of Rhetorick: 'tis true of Christ; he indeed is that *Well of Jacob*, from whence alone we can draw the water of life; as for the well of Nature, that yields nought but puddle water, ever since 'twas stop'd by the Devil, as *Isaac's wells* were by the *Philistines*, with earth, and earthly dispositions: As for the Saints, yea, the blessed Virgin her self, though the Ro-

Psal. 36 9.

Lib. 4. Biblloe.

Gen. 26 15.

man

man Breviary, and Rosary, call her *Fontem gratiae* & *Matrem misericordiae*; Yet alas! she, like one of the wise Virgins, hath only Oyl enough for her self, in her own Lamp; and they are no wiser than the foolish Virgins were, that go to borrow of her in the time of need; Christ is the only Magazine of spiritual food, where we may buy without money, provision sufficient to nourish our Souls to everlasting life.

2. But though you shew us a fountain, yet may some thirsty Soul say, as the woman of *Samaria* did to our Saviour, *The well is deep*, and I have no Bucket to draw, and therefore I may be long enough at the *Pool of Bethesda*, unless some body put me in; and may be empty still, unless I may know some means, how I may fill my Bottle, and receive out of His fulness.

1. Then that we may receive of his fulness, we must empty our selves, First, Of our own filthiness, *Intus existens prohibet alienum*; that bitter water rather keeps out, than lets in the least drop of Divine Grace; Christ emptied himself for us, why should not we empty our selves for him; they that shall add sin upon sin, shall never receive Grace for Grace, but evil for evil, *malum pro malo culpa*: They shall receive the evil of punishment, for the evil of wickedness: Secondly; we must empty our selves of all conceit of our own worth, men must stoop down that will take water out of a Well; and this low way is the high way to be fill'd: for the humble Soul, saith *Parisenus*, is *vacuum spirituale*; and as natural things conspire to fill a vacuum, so do spiritual, to replenish the heart of the humble: the water of the Spirit runs down, and stands only in the low valleys, when as it slides off from the lofty Mountains: Thus hath he respect unto the lowly, whereas the rich in their own conceit, are sent empty away: Again as

we

we must be sensible of our own want; so in the third place, *Luk. 1. 53.* we must desire to be replenished; for, as the *thirsty* are only *invited* to come to the fountain; *John 7. 37.* so *they only shall drink*, *Esa. 44. 3.* Now thirst implies *ardens desiderium*, an earnest desire, and the Philosopher puts it in the definition, namely, that it is *appetitus frigidi & humidi*, and therefore, *As the Hart desireth the water-brooks, so must our Soul long after the fountain of our life; our Soul must thirst for God, even for the living God, who satisfieth the empty Soul, and filleth the hungry Soul with goodness, Psal. 107. 9.* And when we are filled; to whom must we return thanks, but to him from whom we received? *Descendit gratia; ascendat gratiarum actio.* The streams of our gratitude, must return back to the Ocean of his fulness; for when we have eaten and are full, we must not forget from whose fulness we received ours; but our mouths must be full of his *praise*, that have been fill'd with his *goodness*; when we have drank of the *Fountain*, we must not, (as if we had drank of the *River Lethe*) turn our backs upon it, like a bucket, which, though it bend down to receive Water in the well, yet turns the bottom on't when once 'tis full: No, This, *exsiccat fontem*, dries up the Fountain, in respect of us. For, that Moon and those Stars, deserve to be Eclips'd for ever, that return not their thanks to the Sun, from whence they received their light.

Which, that they may do the better, and may truly *gratias agere*, they must diffuse their light to others; And this shall be the last inference which our Saviour himself makes: *Freely ye have received, freely Give.* Now look upon the course of Nature, and we shall see, that every Creature, by how much the more good it hath received, by so much the more communicative it is. In the

the great world, the Superiour Bodies disperse their influence upon the Inferiour. In the little World *Man*, the Head derives sense and motion to the lower Members; the Stomach, nourishment to the several parts; in a word, *Non nobis solum nati sumus*; we are not born for our selves; but as 'tis said of Learned *Hooker*, we are born for the good of others: We are not *Lords* of the goods things we enjoy, but God's *Stewards* intrusted with the *Talents* of his manifold Graces, *Quæ distributa suscipiunt incrementum, & avarum dedignantur possessorem*, says *Parisensis*, They are improved by laying out; but laid up in a niggards Napkin, make the possessors to become *Bankrupts*: for as those lights are extinguishd, which are close covered; so are those Graces taken away, that are not employed.

There must then be no *enclosures* in the Commonwealth of *Israel*, no *Impropriations* in the Church of Christ, (*i.e.*) we must not be *Conche*, to monopolize good to our selves alone; but *Canales*, having received from the Fountain of *Christ's* fulness, we must be *Conduit-pipes*, to convey the streams of his goodness to others; That so referring all to the Glory of the fulness of his Grace, we may all at last receive the fulnesse of Grace and Glory, and that through him, of whose fulness we have all received;

To whom, with the Father, and Holy Ghost,
be all Honour, and Praise, from this time
forth, and evermore,

A M E N.

THE



T H E
N E G L E C T
O F
SALVATION.

S E R M O N VII.

Heb. 2. 3.

How shall we escape if we neglect so great Salvation ?

THe Apostle having in the former Chapter proved the *Doctrine* of Christ's Divinity by such irrefragable Arguments, as may convince any that are not Clyents to the *Socinian* Heresie; in this Chapter he makes use of the premisses, and exhorts us to give earnest heed to the things which we have heard of Christ, and that we retain them so, that we do not, like leaking or crackt Vessels, let them run

Y out

will be our punishment, we shall not escape, *How shall we escape if we neglect so great salvation!*

First, Of the *Doctrine*. That the word of the Gospel, &c. Man could easily destroy himself, but save he cannot; having no natural power, no not so much as passive, to any supernatural act. So that we may say of miserable collapsed man, as 'twas of him that destroyed Carthage, *Diripere potuit, erigere non potest*; he could pull down that in a moment, which he can never make up again though he should live to Eternity. For to save one sinful Soul, is a work of greater power (in the judgment of *Aquinas*) I am sure of greater mercy than to Create the whole world. The Creation (even of the noblest pieces in it) being a work, (as the Psalmist calls it) *but of Gods fingers*, Psal. 8. 3. But Salvation is a marvellous thing; even a work of his *right hand*, and his *holy arm*, Psal. 98. 1, 2. There was in the Creation only a bare non-repugnance; but in this a positive resistance, and What finite Nature is powerful enough for that work, which is of such infinite distance? Indeed 'tis made a Question in Philosophy whether a Creature can Create? But that Position of it, is Blasphemy Eph. 1. 10. in Divinity: Seeing 'tis the Lord that *makes us* (and remakes us) *not we our selves*, Psal. 100. 3. 'Tis he alone that *Creates in us a clean heart*, and *renews a right spirit within us*, Psal. 51. 10. For, as the Earth, though it have a natural aptitude, yet is not able by its own strength to restore it self from her winter nakedness, to her Spring and Summer-garments, but by the virtue and efficacy of the Sun; so much more, doth it exceed the Sphere of weak man's activity, to reduce himself from the total privation of primitive righteousness, to supernatural habits; but by the power of the Son of Righteousness, who alone gives us our *spiritual*

life, John 10. 28. And whose *Grace* it is that brings *Salvation*, Tit. 2. 11. Of which Salvation though God himself be the principal efficient and immediate *Cause*, yet the preaching of the Gospel is the external *Instrument* and ordinary means whereby he doth effect it, which is therefore call'd the *Salvation of God* which was sent to the Gentiles, that they might hear it, *Act*. 28. 28. and the *Gospel of Salvation*, Eph. 1. 13. because 'tis the *power of God unto Salvation to every one that believes*, Rom. 1. 16. For as in the natural Generation of Man, we may truly say, that *homo generat hominem*, and yet the Soul *non fit ex traduce*, but is given by the Creator of all things: So in our spiritual regeneration, we may affirm, That the *Minister*, the *Man of God*, by the *immortal Seed of the Word*, doth work in us our new birth, (*I have begotten you*, saith St. Paul, *in Christ through the Gospel*, 1 Cor. 4. 15.) and yet the Spirit of Grace, which is the very *forma informans*, the Principle that gives life to the Soul, comes down from above, from the Author of every good and perfect gift. For, *Paul* may *plant*, and *Apollos* may *water*, and yet both do nothing, unless *God* give the increase. The preaching of Christ may be to the *Jews* a *stumbling-block*, and to the *Græcians* *foolishness*; and yet notwithstanding it pleaseth God *by the foolishness of preaching* (not by foolish preaching, but by preaching Christ Crucified, which seem'd foolishness to the world) to save them that believe, 1 Cor. 1. 21. And thus the preaching of the Gospel is termed the power of God to save men by. The action of the Principal Agent being attributed to the instrument; not for any *internal*, or essential *inherence*, of any such powerful virtue in the bare word, but for the *external Union*, or relative assistance that one hath with the other: which relation in respect likewise of the effect, is so near, and real;

1 Cor. 3. 6.

Elihu in loc.

real; that without the first, there is ordinarily no attaining the second. For without the *Gospel* preach't, there is no *bearing*, and without hearing no *faith*, and without faith no *Salvation*, *Rom.* 10. 14. and *ver.* 17. For the Soul of man is like a *Door with a Spring-lock*, which *Adam* could easily clap to, and so shut himself out of Heaven: but neither he, nor any of his Heirs could ever open without a *Key*: For, there must be first the *Key of* *Luc. 11. 52.*
knowledg to open the shut-eyes of a mans blind understanding, that he may see both his malady and his Medicine: and then the *Key of David* to open the door of his heart to let in Christ the Physitian of his Soul: who useth not to enter into the heart of man, as he did into the room where his Disciples were assembled for fear of the Jews, *Clausis foribus*, the doors being shut; but he first stands at the door and knocks, and calls by his word in the mouth of his Ministers (who have also *the Keys of* *John 20. 14.*
Heaven) and cries, as he did to the deaf man, *Ephata*, *Rev. 3. 10.*
Mar. 6. 19.
Mar. 7. 34.
be opened, and by this means the lock is turn'd, and he enters in.

St. *Paul* had this door opened to him at *Troas*, a great door, as he saith, *2 Cor.* 2. 12. in respect of Believers there; and with the same Key he had before opened the heart of *Lydia*, *Act.* 16. *ver.* 14. St. *Peter* by this means brought 3000 Souls at one Sermon to cry, as the *Jay-lor* did to St. *Paul*, *Sirs, What shall we do to be saved?* *Act. 16. 30.*
and he told them, what, *Act.* 2. 37. And having St. *John* his fellow-Colleague, they converted five thousand at once, *Act.* 4. 4. So lively, and mighty in operation, is the *Gospel of the Kingdom of God* (as St. *Mark* calls it) to turn men from the power of Satan unto God: I say, the *preaching* of the *Gospel* and of *Salvation* by Christ, and not the bare threatening *terrors* of the Law, pronouncing the Sentence of *Condemnation*, and of death:

death; For all the Arguments perswading men to come in to God, are to be drawn from some hope of pardon, and of being saved; by removing the Cause from the Bar of God's Justice, to his Mercy-seat; There is mercy with thee, O God (saith David); therefore thou shalt be feared, Psal. 130. 4. Because, saith Calv. *in loc.* men would rather fly from God, than come unto him, *Nisi recumbere in eius gratiam*, if they did not rely on his Grace and favour. *Rent your hearts and not your garments, and turn unto the Lord*, saith the Prophet Joel. Why? *For he is gracious and merciful, slow to anger, and of great kindness*, Joel 2. 13. As Benhadad was perswaded by his Servants to prostrate himself in sackcloth to the King of Israel, though his enemy, with this Argument, because they heard that the Kings of Israel were merciful, 1 Reg. 20. 31. So, it must be the Evangelical promises of Grace, begetting an apprehension of mercy through Christ, that can bring a man to submit, and prostrate himself to the King of Heaven.

Now the Law being the strict rule of Justice, and having concluded all under sin, without either partiality or mitigation of rigour, pronounceth the Sentence of death against all malefactours, and so, in it self seems as terrible as the Laws of Draco the Athenian, that were written in blood; begetting rather dread and fear, than yielding the least ground for any hope of pardon; which made St. Paul call it, in opposition to the Gospel, The Cause of Wrath, the Ministration of Condemnation, and a killing Letter: [a killing Letter *in effect*, not directly, as a Cause in it self, but occasionally as Aquinas expounds it; which occasion likewise is not *data*, given by the Law; but *accepta* taken by sin, according to that of Rom. 7. 11. *Sin taking occasion by the Law* *show me*; for, sin presenting it self to the
view

view of the Soul, through the Law, appears like an Object beheld through red Glass, terrible, and bloody; and to behold transgression only with such spectacles, is the ready way to desperation.

'Tis only the property of the Gospel, to come like Noah's Dove, with an Olive-branch of peace (taken from the Branch of Jesse the true Olive) in token of God's mercy, and that the waters of his Judgments are ready to abate: And therefore, the Song of the Angels, who first brought the good news of it, was of Peace, and good will towards men, Luk. 2. 14. Which perhaps made the Apostle style it *εὐαγγέλιον τῆς εἰρήνης*, the Gospel of peace, Eph. 6. 15. as also *ὁ λόγος τῆς καταλλαγῆς*, the word of reconciliation, 2 Cor. 5. 19. and, the Gospel of the Grace of God (because it certifies us of God's favour and Grace in Christ) Act. 20. 24.

But whilst we set up the Gospel thus, we must not thereby pull down the Law, which Christ came not to destroy, but to fulfil; and which the Apostle did not disannul, but establish, Rom. 3. ult. 'Tis not therefore like an old Almanack out of date, but hath its excellent use still; especially, for direction of our lives, for conviction of sin, and to send us to Christ. For this must first shew us what we are, and what we should be, before the Gospel can teach us how we may be such: That must be first applied, like wine to search the sore, or like a Corrosive to eat out the dead flesh; before this can pour in Oyl to supple, or bring a salving Playster from the Physitian to make it whole.

For the Law like a sour Philosopher discovers Nature's defects, although indeed, like the Priest and Levite, it only looks on the wounded man, and so leaves him; but; *Ubi desinit Philosophus, ibi incipit Medicus*; Where the Law ends, the Gospel begins; and like the com-

compassionate *samaritan* binds up the wounds of a broken heart, and a contrite spirit. So that the very fear of punishment, arising from the Law, may be of very good use sometimes. For, as the *Scythian Rebels* were reduced to obedience by the fear of *Whips*, which their Masters presented to them; so may the *Rebellious Servants of God*, with the terrors of his Scourge: which God in mercy sometimes turns to a good use; like a skilful Physitian, extracting a wholesome Medicine out of deadly Poyson; For indeed, unless *Love* come and drive out that *Fear*, the *sorrow* that ariseth by it will prove but *worldly*, which worketh *death*: but if faith which worketh by love, once come into the Soul, becoming then *Godly sorrow*, it *worketh repentance to salvation, not to be repented of*: Faith to such an one, being like the hand of Jesus, that saved *Peter* from drowning, who before, for fear, was even at the point of sinking; and which makes him, that he doth not any longer *love God for fear*, but *fears him afterwards for love*: and all this is done by the word of the Gospel, the voyce of Christ, which is able to raise a dead Soul out of the grave of sin, to the life of Grace. Since therefore we are called to the participation of this powerful Gospel, we ought highly to esteem of it, and not *neglect*, but readily embrace the means offered by it for our Salvation: which was the second particular.

The use of the Doctrine, That we must not neglect this means, but lay hold, and make use of it, to *work out our Salvation*; We must not *neglect so great Salvation*.

2. Part.

Though it be a Conclusion as true as received, that in natural actions, *Causæ secundæ nihil agunt sine concursu primæ*; and in Spiritual, That *Salvation is the immediate work of Christ*, Heb. 5. 9. Yet by confession,

sion, and attribution, is it likewise no less true; That as other Creatures have their proper operations, to their particular ends; so hath Man also, to his ultimate end, *Salvation*; God sweetly working in second Causes, according to their several natures, and dispositions, whether necessary, or free, and contingent. So that two subordinate Causes may produce one and the same effect, by one and the same action: The same, I say, *ex parte termini*, in respect of the thing produced; though not *ex parte principii*, in respect of the Principle producing.

Wherefore, Exhortations to faith, and obedience, expostulations, promises, and pathetical intreaties, in holy Scripture, are no idle, and counterfeit impostures, but serious invitations, requiring something to be done of us. *Qui creavit te sine te, non salvabit te sine te: Aug.* God that made us without our selves, will not save us, unless we do our endeavour. For in things concerning Salvation, God doth not exercise his irresistible power, so far, as to carry men to Heaven against their wills; but the sweet attractions of his infinite love, must make us willing to use those means which he prescribes for attaining the end. (In pressing this, mistake me not) I am no *quintus*, I extol not here the power of Nature, or of Free-will; St. Paul hath taught us to conceive more truly of our natural infirmity, That *of our selves we are not able to think a good thought*, much less able to perform any good work.

But this it is, which I urge, that, It is not the vain talking of God's unsearchable Decrees, or the curious speculations about his secret Will: but the practise of his revealed Will, and doing our endeavour to live according to his Word, that must bring us to be saved at the last. *Nam est bona & solida fides, &c.* saith *Tertullian*, 'Tis not the part of a solid and

sound faith, so to refer all things to the will and pleasure of God, as if there were nothing to be done by us. He that shall desire with *Balaam* to die the death of the righteous, without living the life of the righteous, is but like the silly Countrey-fellow in the Fable, who calling upon *Hercules* to help his cart out of the mire, would neither whip his horse, nor heave at the wheel himself. *Ludovicus* a Learned man in *Italy*, not well considering this order that God useth, grew to this desperate resolution, *Si salvabor, salvabor*; If I shall be saved, I shall be saved, though I live as I list; but afterward falling sick, he sent for the Physitian, who being made acquainted with his former Opinion, answered him in his own Dialect, *That if he should live, he should live without taking his Physick*; and if he must die, it must be so; and therefore need not use any means for recovery. *Ludovicus* musing in his bed of the matter, was at last convinced in his Conscience, that as means were to be used for the health of his body, so likewise for the salvation of his Soul; whereupon he recanted his former opinion, took Physick, and was happily cured of his bodily Disease, as also of that Disease of his Soul.

There are many in the world, whose actions, I fear, are probable Symptoms that they are sick of *Ludovici* his Opinion, that can say, *They rely upon God for Salvation*, and yet do the work of the Devil, to whom I could wish his Physick, if so be it might cure'em of that Disease. We must know, that none go now to Heaven, as *Elias* did, hurried in a Chariot; nor like *St. Paul*, rapt up thither by a violent motion: No, as the *Civilians* say of their Law, so may we say of the Gospel, *Non scribitur dormientibus, sed vigilantibus*, it is not given for dull sleepers, as if men might go to
Hea-

Heaven in a dream, but for such as being awake, may walk according to the same. Living therefore now in the time of Grace, wherein we enjoy the means of Salvation; let us not abuse the goodness of God, nor *turn his grace into wantonness*; but let us be allured by his loving kindness, *to walk worthy of the Lord*; and that *our conversation may be such as becomes the Gospel of Christ*, Philip. 1. 27. And this Argument St. Paul urgeth to his Romans, Rom. 13. 11, 12. *It is high time, saith he, to awake out of sin: for now our salvation is near; the night is spent, the day is at hand, therefore let us cast off the works of darkness, and let us put on the Armour of light*; as if he had said, Behold, now is the accepted time; behold, now is the day of salvation; the night is past, the dark shadows of the Law are vanished; the day is at hand, the Sun of Righteousness is risen, and the light of his Gospel shines amongst us; therefore let us cast off the works of darkness, and let us walk as Children of light; as he exhorts with the same reason his Ephesians, Eph. 5. 8.

The most perswasive Argument to beget love, is love it self; because the perfection and force of it, consists chiefly, saith the Philosopher, *in vi unitiva*, in uniting it self to the Object, and the Object to it. Now that God should prevent sinful men with the riches of his mercy, by giving them means of Salvation, before they could expect, or deserve them, is the highest point of love the understanding of man can conceive; for what greater love could flesh and blood desire, than that the Son of God should become the Son of Man, and, for our Redemption and Salvation, suffer that voluntarily in our flesh, which unto flesh and blood seems most distastful. His loving-kindness then to us should be a Loadstone to draw our love to him; which Load-

stone, unless we touch it with neglect, and contempt, (the very Garlick of *Egypt*, to hinder the force of it,) would unite even a very heart of iron, by unfeigned Obedience to his Will. The gentle entreaty of a loving Father, useth to prevail more with an ingenuous Son, than a threatening command; and shall the surpassing love of God our Father propounded unto us, prove ineffectual, and frustrate? Oh! Let the sweet promises of the Gospel, tending Salvation to us, and the gentle entreaties of God's love, allure us to Evangelical Obedience; and to *work out our Salvation with a filial fear, and trembling*. If the very sight of the King of *Moab* sacrificing his Son, moved his enemies to leave their siege: O let the meditation then, of the King of Heaven's sacrificing his Son for us, much more move us to leave our sins.

If we will not believe him on ~~his~~ bare word, he swears unto us, That *as he lives, he desires not the death of a sinner, but that he return from his wickedness and live: Why will ye die, O ye house of Israel? Doe but come unto me, being heavy laden, and I will ease you.*

Ezek. 18.3.31

Mat. 11.28.

Methinks such pathetical streyns, should dissolve even a heart of flint, into melting tears; wherefore give me leave to use *St. Pauls* perswasive intreaty, drawn also from the love of God, *Rom. 12.1,2. I beseech you, Brethren, by the mercies of God, (not by his power or justice) nor by any other attribute of Majesty, but by the sweet mercies and love of God (I beseech you) that you present your bodies a living sacrifice, holy, and acceptable unto God, and fashion not your selves like unto this world, (this evil wicked world, as the Apostle calls it,) but be ye transformed by the renewing of your minds; for since he draws us with the Cords of his love, let us cease to draw iniquity with Cords of vanity: and like*

the

the *Spouse* in the *Canticles*, being drawn by him, let us run after him; especially since he exerciseth his patience and long-suffering towards us, expecting our conversion, and not willing that any should perish, 2 Pet. 3. 9.

The time was, when many desired to see, and to hear those things that we do, and could not; for to us living under Grace, in the glorious Sun-shine of the Gospel, God manifests himself more clearly, than ever he did under the Law: For, though he went before the *Israelites*, and his Glory appeared unto them; yet it was in a Cloud, *Exod. 16. 10.* Yea, to *Moses* (whom *Trebellius* calls, *solum Dei familiarem*, the only man that God was e're familiar with,) yet even to him he appear'd in a Cloud, *Exod. 24. 16.* All those days were over-cast, and cloudy; we read of no *Sun-beams* that ever came into the *Tabernacle*, for 'twas all covered with several coverings, & a Cloud likewise covered those coverings, *Exo. 40. 38.* Yea, even in the place where he most clearly express'd himself, even within the *Veil*, before the *Mercy-seat*, there also he appeared in a Cloud, *Levit. 16. 2.*

Exod. 16.

But since Christ, the Sun of Righteousness is risen, all these Clouds are dispell'd; *Velata sunt revelata*, the Cloud is removed from the *Tabernacle*, the *Veil* is taken from *Moses* his face, the *Veil* likewise of the *Temple* is rent; so that cloudy, and obscure things, are made clear as the noon-day. For after Christ's Nativity, as the natural days begin to lengthen, so since then the days of Grace have lengthned so, that they have been like the days about the Pole, without any night. Let us therefore imitate the *Inhabitants* near the Pole, who (as *Procopius* relates) after their long night, which lasteth for many nights together; when the Sun returns again, deck them-

Joſh. 10. 12.

themselves for joy, in their best apparel; So let us, who after a dark night of Superstitious ignorance (not for many moneths, but for some hundreds of years) have had the Gospell's bright beams shine again unto us, which for these hundred years, like *Joshuah's-Sun*, hath stood still in our *Gibeon*, and never set; let us therefore, now for shame, cast off the sinful rags of the old man, and be cloathed with the garments of the new, with the garment of Righteousness, with the Wedding-garment of Faith, and Repentance; yea, *Let us put on the Lord Jesus, walking uprightly as in the day*, Rom. 13. 13, 14. Let us thus, yea thus, express our thanks to God, that we were born in blessed and happy times, under the means of Grace and Salvation.

Socrates was very thankful, that he was born in *Athens*, because 'twas the most famous Uniuersity then in the world, though ignorant of the true God. *Philip* of *Macedon* rejoyced much, that his Son *Alexander* was born in the time of *Aristotle*, though he was to learn of him nothing but *Philosophy*. How much more ought a Christian to rejoyce, and how is he more bound to be truly thankful, That he was born in the Golden times of the Gospel, and under the means of *Grace*, which tender to him Salvation, and a Kingdom? A Kingdom, I say, which should methinks skrew up the most leaden, and dull spirit, to a holy ambition; for what will not men attempt, to gain an earthly Kingdom? *Cæsar* for the obtaining of a Crown, would permit a man to break his Oath. Pope *Sylvester* the Second, as *Platina* reporteth, and *Alexander* the Sixth, as *Balaam* tells the Story, gave their Souls to the Devil, for the purchase of a Popedom; I could tell you what *Phocas* did for an Empire, & what *Richard* the Third, and others since have done for an Usurped Scepter; Now, if men will venture their lives,
and

and give away their Souls, which are worth the whole world, for an earthly Kingdom, which though never so large, is but a Needl's point in respect of Heaven, what should a Christian do? yea, what should he not do for an immortal Crown reserved in the Heavens, that fadeth not away? Let us not like the *Indians*, sell such rich Jewels, for the painted toys of the World, but seeing God gives us means, and Grace by the preaching of the Gospel, to obtain such a Crown; Let us embrace the occasion, and, in the Phrase of my Text, *Let us not neglect so great Salvation*; for if we do, *We shall not escape*: Which is the Third particular, *The Reason to enforce the Use*; Which I shall branch into three heads:

3. Part.

We have means of salvation offered, let us not neglect, but embrace them;

1. *Lest we be taken from them.*
2. *Lest they be taken from us.*
3. *Lest by neglect of the means*, and contempt of God's Grace, we draw upon us, the heavier judgment, both here, and hereafter: *We shall not escape*;

For,

1. First, We may be taken from the means, for man's life is but *breve suspirium*, but a short panting for breath; so short, that the wiseman allots no time to live, but only *a time to be born, and a time to die*; as if our very Tomb stood in our *Mother's womb*, and our Cradle in our *Grave*.

Wherefore when God tenders us Salvation by the word of his Grace, we must not answer him slightly, and carelessly, as *Agrippa* did *Paul*, *To morrow I will hear thee more, concerning that matter*. For alas! How many have seen the Sun-set, with the Rich man, that never

never saw it rise again; and have seen it rise with the men of *Sodom*, that never saw it set? *That* therefore we *doe* (as Christ said in another case) we must *doe quickly*: For though the marrow now flow in our bones, and our blood be hot in our veins, and we em-
 pridened our selves in the strength and flowr of Nature; yet may we suddenly drop down into the Grave, and so *to all our thoughts* of laying hold of Salvation, *perish*. For how many young men, I fear, are now in Hell for their neglect? that thought to have been better when they came to be old.

This Argument is so confirmed by daily experience, that the urging of it requires no longer discourse; *Dum loquimur, transit vita*, whilst we are speaking of it, *Our time passeth away, and we are gone*: Neglect not therefore, the means of Salvation, but presently lay hold, lest we be taken from them.

Secondly, Lest the means be taken from us, both inward and outward: For the *Spirit* of Grace, as it *bloweth where it listeth*, so likewise *when* it listeth, and will not run Lacquey to wait upon man's pleasure: for as there is a time, when God will be found, *Isa. 55. 6.* so there is a time, when he *will not be found*, *Prov. 1. 28.* Slip not therefore the time of thy visitation; thou mayst have that offered to thee, in one moment, which as thou embracest, or neglectest, may either make, or marr thee for ever. *God indeed never forsakes any, as long as they do not forsake him*, 2 Chron. 15. 2. But if men once requite his love with contempt, and with rejection; he will punish them with pœnal dereliction; if they do not add their endeavour, he will substract his favour.

Wherefore cherish all holy motions, and embrace all good occasions, which may beget such motions; doe
 not

not grieve, nor quench the Holy Spirit of God, lest he withdraw Himself, and the ministration of his Gospel from thee, as 'tis called, *The ministration of the Spirit*, 2 Cor. 3. 8. For God threatned the Church of Ephesus, that he would remove their Candlestick, unless they repented, Rev. 2. 5. And so he threatned the house of Israel for the contempt of his word, by the Prophet Amos, that he would send a famine in the Land, not a famine of bread, or a thirst of water, but of hearing the word of the Lord, when they should wander from Sea to Sea, and from the North to the East, running to and fro to seek the word of the Lord, and yet should not find it, Amos 8. 11. For if his Vineyard after planting and pruning, digging and dunging, shall bring forth nothing but *wild grapes*, in stead of good fruit, he will take away the hedge thereof, and break down the wall thereof, (the hedge of Discipline, and the wall of Government) and will lay it waste, Isai. 5. 1, 2. Or if his Tenants to whom he let out his Vineyard, kill his Servants, stone his Prophets, and not reverence his Son, he will miserably destroy these wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their season, Mat. 21. 41. How is Sodom, that was once as fair as the Garden of Eden, and as pleasant as the valley of Egypt, where righteous Lot dwelt, (and doubtless shewed them the way of Salvation) how did Hell descend out of Heaven upon them for their contempt? And how was it turn'd into a stinking fen? How is Jerusalem, that was once the place of God's worship, the place where his Honour dwelt, become a heap of stones? and the holy Temple a den of savage Beasts? How doth Judea, and the Land of Palestine, groan at this day, under the Tyranny of Zijm and Ochim, Turks and Infidels? How many Asian and

Eph. 4. 3.

2 Pet. 2. 7.

Gen. 13. 10.

Esa. 13. 31.

African-Churches, that were famous in the Apostles times, how are they quite raz'd, and ruin'd, having no other defence, but a few *paper walls* of a little *History* to maintain their Memories : And from these Examples (and others that I could give you) we may well reason thus with our selves, That, if *Judgment began thus at the house of God*, and *spared not the natural Branches*, for their neglect, and contempt ; Can we think, that it will spare the ingrafted ? If God sent a Bill of Divorce, and forsook his first Love, the Church of the Jews ; May his latter Spouse, the Church of the Gentiles, presume to escape, if she prove alike disloyal ? If it hath been done thus to the *green tree*, *what shall be done to the dry ?*

If the Holy City, the City of God, and his Temple there, have been made a spectacle of Divine Justice ; Can we think that our *Babylon*, if it had continued *Babylon*, a City of confusion, could have stood long ? If those Eastern Churches had their *Golden Candlesticks* removed, Can the Western think that her *Lamps* shall continue for ever ? I am sure, that the cause of their overthrow, and the ruine of the most glorious Kingdom, and Churches in the world, hath been their sins ; That *Trojan Horse* within the walls, hath ever ruin'd the City, and can we think that our transgressions will not call as loud for vengeance, as others have done ? *Quando uberior vitiorum copia* & When was there ever seen, a greater Crop of iniquities ? Though they have been crop'd, and cut, for divers years together, with the sickle of God's sharp, and severe judgments ; yet they have grown the thicker, and their heads appear still, Heresie and Schism, Profaneness and Atheism, still in the Church ; Injustice and Oppression, Perjury and Lying, Pride and Hypocrisie, Drunkenness and Wantonness,

ness; Envy, Hatred, Malice, and all Uncharitableness, and what not, in the State.

And shall not God visit for these things? Shall not his soul be avenged on such a Nation as this? Jer. 5. 9. Can we think, that a house infected with such kind of Leprosie, will not be pull'd down at last? For my own part, I think iniquity so much abounds, that I wonder the world it self hath stood thus long. Let me therefore, take up the Preface, of almost all the Prophet's Sermons for a conclusion of this, *Hear the word of the Lord, ye house of Israel, ye house of Jacob; and, that whilst 'tis called to day, hearken unto his voice, and harden not your hearts:* Since there is light still shining among us, let not men any longer *love darkness* John 3. 19. *rather than light*, lest the *Glory depart from our Israel*, and the *Ark of God's presence*, the light of the Gospel, be taken from us; for then, as the *Barbarians* in the *East-Indies*, seeing the great *Eclipse* in the year 1600, are reported to have fasted, and wept, crying out, *O nos miseros, quoniam Draco devoravit Solem!* So, if we should suffer such an *Eclipse* of the Gospel (*Capite & Caudâ Draconis*) by that *red Dragon* with seven Heads, that *draws with his Tayl the third part of the Stars of Heaven*; How would our mirth be turned into much mourning, and the Songs of our Temples, into howlings and lamentations? I will not prognosticate any such *Eclipse*, God forbid, that it should ever appear above our *Horizon*, so long as the Sun or Moon endureth. Yet this we may still justly fear, that, unless the cross motions of our hearts become retrograde from sinful courses; unless the words of our mouths prove more cœlestial, and uniform, tending to peace, uniformity, and unity; and unless the actions of our lives pass from their *Diametrical* opposition to God, and his Grace,

3. Part.

and become more regular to the *First Mover's* Will, I say again (and mark it) that we may still justly fear a partial, if not a total *Eclipse* of this glorious light, which hath a long time shined in our darkness; if our darkness apprehend it not, and if we do not apprehend it, we shall not *escape* besides unpunisht: Which brings me to the Third and last particular, That by the *neglect* of the means of *Salvation*, and by the contempt of God's Grace, we shall yet draw upon us the heavier Judgment.

Psal. 147. 19,
20.

Bernard.

What our high Prerogatives and Blessings have been, wherein for fourscore years we have out-vied the felicity and pride of Forein Nations, the world can testify; though some were so blind that they could not see it, till they found it true by the want of it. What wonders God hath since wrought to restore us to it again, I will not here tell you; If ye do not know them, ye are unthankful; and yet more unthankful, if ye do not acknowledg them. Howsoever, thus much ye must needs know and acknowledg, That God in the darkest and worst of times, still shewed his word unto Jacob, and his statutes and Ordinances unto our Israel; He did not deal so with every Nation, neither have the heathen had the knowledg of his Law. But we must know withal, that where God bestows greater means of Grace, there he expects a greater measure of holiness; where he confers a greater portion of gifts, there he requires a greater proportion of grace. *Quot dedit in radice fibras, tot requirit in brachiis ramusculos*; Look how many sprigs he bestows upon the roots, so many twigs he requires on the branches. And the Poets by the same Analogy would needs have *Briareus* to have an hundred hands, to whom they had given fifty bellies; for, *To whomsoever much is given, of him likewise shall be much required*, Luk. 12. 48. If

If therefore God's *blessings* make us grow rather *wanton* , than thankful ; if we turn the *dew* of his Grace, into a *rank pasture* to fat our selves in sin ; if the *Oyl* of his mercy, make us more *nimble* in feats of impiety, than active in his service ; and lastly, if his Prophet's *invitations* , and tenders of Salvation cannot *wooe* , or win us, to lay hold on it, but their Sermons, esteemed no better than *Cassandra's* Prophecies, or like *Paper-bullets* shot against a *brazen wall* , can nothing prevail : Then will the Lord himself come, in the fierceness of his wrath, like a man of War ; and draw a Sword, like the Sword of *Saul* or *Gideon* , which never return'd empty from the blood of the slain, or the fat of the mighty : for the *wrath* of God kindles out of the *ashes* of his flaming love despised ; and he that forbore his own beloved people *forty years* in the *wilderness* , yet because after they had seen his Glory, and his miracles, they had notwithstanding *tempted him* no less than ten times ; He *swore in his wrath* , that they should never enter into his rest ; yea, afterward for abusing his mercy, he was so incensed against them, That if *Moses* and *Samuel* had been their Advocates to beg their pardon, yet he would not be entreated, *Jer. 15. 1.* But out they should go, to *Death* , and to the *Sword* , to *Famine* , and to *Captivity* , *Ver. 2.* And then cries the Lord by his Prophet there, *Who shall pity thee, O Jerusalem ? who shall bemoan thee ?* Who ! Why shall not God, who is the God of pity ? No, saith God, at the sixth Verse ; *Thou hast forsaken me, and gone backward ; therefore will I now stretch out my hand against thee, and destroy thee :* For when the sins of a people are once come to a *crimson* die, then God fills them a Cup of *red wine* to drink ; *Psal. 75.* when they are once settled upon their lees, then he pours out the *dregs of his wrath* . For as sweet things,

Num. 14. 22.

Psal. 75.

as

as Honey, &c. not well digested, turn into Chöler; so the sweetness of God's mercy abused, turns at last into the bitterness of judgment, and Choler of displeasure: And as Physick, if it do not work upon the Disease for the curing of it, becomes it self a Disease, and at least increaseth it; So God's loving-kindness abus'd, and Grace hindred in the operation that it hath about the cure of the Soul, increaseth the sin, and turns to a greater punishment; for men do but heap, and *treasure up to themselves* by it, *wrath against the day of wrath*, Rom. 2. 5. For, like *Tamberlin the Scythian*, if his white Flag in token of mercy, and his red Flag menacing destruction, cannot bring men to submission; then he takes his black Flag, the Messenger and Ensign of Death, and chargeth his Sword to eat up their flesh, and his arrows to drink up their blood. And hath not the *deadly Arrow*, and the *Sword* of the Lord, as the *Pestilence* is called (*Psal.* 91. 5. and *1 Chron.* 21. 12.) have they not been even drunk with our blood? What havock and destruction have they made of late, in our *English world*? where not only *thousands*, have fallen besides us, and *ten thousands* at our right hand, but ten times ten thousand, yea, I believe double the number that fell in *David's* time, hath fallen this last year in our *Israel*; and yet *God's anger* is not quite turned away, but *his hand* is stretched out still: And if we be not bettered by this Correction, we may be consumed, for ought I know, by the means of his heavy hand, and his iron rod, may break us as small as Clay in the streets; for, *Contemptum manet severior vindicta*, They shall be sure to pay for it, who require his love and mercy with contempt and ingratitude: For, see what the Lord saith upon this account to the house of *Israel*, Amos 3. 2. *Tou, O Israel, have I only chosen out of all the families*

lies of the Earth; therefore I will surely punish you for all your iniquities. The Reason seems strange; you have I only chosen, therefore will I punish you; one would have thought, that he would have said, Therefore will I spare you: Yet Calvin and Pelicannus give this Reason in loc. why God threatned to punish his own people more severely than others, *Quia tot beneficiis obstricti, non respondebant Dei expectationi*; because being more deeply obliged by many favours from God, they did not answer his expectation, but contemn'd the riches of his Grace. *Tantò major sequetur Pœna, quantò major præcessit Gratia*, saith *Ferus*, By how much the greater Grace hath gone before, by so much the greater punishment shall follow after. To this I may add that place in Ezek. 9. 6. Where the Lord Commands the men with the slaughter-weapons, to begin to destroy at his Sanctuary; They were to begin to destroy there, because that was the place he had most manifested himself in; neither (saith the Text there) should their eye spare, nor have any pity, ver. 5. According to that in 1 Pet. 4. 17. That Judgment was to begin at the house of God, because he had taken most care of that, and shewed most love unto it; and if it begin there (as the Apostle goes on) What shall be the end of them that obey not the Gospel of God? They shall be sure, not to escape, but be severely punisht. The reason of this is given, Luk. 12. 47. He that knoweth his Master's will, and doth it not, shall be beaten (not with a few, but) with many stripes; because every degree of knowledg is so far from extenuating the least defect of practice, that it aggravates the same: whereas ignorance (so it be not gross and wilful) though it do not absolve simply, yet it excuseth partly many sins: Our Saviour puts up a Petition to his Father in the behalf of his very Persecutors, with

Luk. 3. 34.

a motive drawn from their ignorance : *Father, forgive them, for they know not what they do.* It was Tertullian's Apology for the Gentiles sins of Omission ; *Si scissent, fecissent* , If they had known the things of Salvation, they would have done them. And St. Paul's , for the Jews sin of Commission : *Si scissent, non fecissent* ; If they had known it, they would not have crucified the Lord of glory, 1 Cor. 2. 8.

Bucer. }
Calvin } in
loc.

Ignorance (saith the School) excuseth à *tanio*, from the degree of sin, though not à *toto*, not wholly from the sin it self; according to that of our Saviour in John 15. 22. *If I had not come and spoken unto them, they should have had no sin*; (not that they had been altogether innocent and blameless, but that their sin had been less hainous; and more pardonable;) but now (saith he) *they have no cloak* (*id est*, no pretence, or excuse) *for their sin*; for by so much is a mans sin the fouler, by how much his knowledg is the clearer; and therefore, if *ignorance* be beaten with rods; *sins of knowledg* certainly shall be punished with *scorpions*; Wherefore since God still sends his Physitians to tell us we are sick, and withal, with the Balm of *Gilead* to cure our mortally-wounded Souls; let us not reject the Sovereign-Medicine, and the all-healing Plaister; for then nothing but death attends us. If *Babylon* will not be healed, when God would have healed her; then God leaves her to herself, and *gives her over to destruction*, Jer. 51. 9. And woe be to a people, if *God depart from them*, Hosea 9. 12. That's the very curse of all curses, the bottom of the Vial, and the dregs of God's Vengeance. If God send his Embassadors and Heraulds to a City, to desire their Homage and due Allegiance, if they refuse to receive them, or to hear their words, it shall be more tolerable for them of *Sodom* and *Gomorrha*,

morrah, in the day of judgment, than for that City, Mat. 10. 14. How did Christ whet his stile to upbraid *Corazin* and *Bethsaida*? And with sharp threats of woe, grate their obdurate hearts? Only because of this, that his *mighty works* (and words too), had been *done*, and spoken there, and yet they repented not; Mat. 11. 21. For if God's favours, like the *Israelites Quails*, be cast about mens Fents, and they refuse to gather them; if the abundance of *Manna*, like the exuberance of *Nilus*, breed a barren-loathsomness, or a loathsom-barrenness; so that it be said of a Land, as it was said of *Greece*, That there was never less Wisdom in *Greece*, than when the Seven Wise-men lived in it; never less practice of Piety, than now when there is most preaching of Piety. The Antient of Days will then at last come, and plow up their flesh, and harrow their skin; and turn them, like *Babylon*, into a Cabin for Ostriches, and a Den for Dragons; for if his words of instruction cannot prevail, woes of destruction shall be our portion; if the *Golden Scepter* of his gracious mercy, held out unto us, cannot allure us to touch the top of it, and taste of his favour, his *Sword* of Justice shall execute Vengeance, and the *Rod* of his indignation shall break us in pieces like a Potters vessel.

For though God have leaden feet when he goes to punish, *festinans lentè*; and though judgment come limping, *pæna pede claudò*, as the Poet saith: yet when he strikes, he hath *iron hands*, and strikes with a vengeance; and *tarditatem pæna gravitate rependit*; the longer he is lifting up his *Axe*, the heavier, and the sharper will be the blow, when he lets it fall; in a word, Those *Trees* at whose roots the *Axe* is laid, if they bring not then forth good fruit, He will hew them down, and make them fuel for his burning fury; 'till Eternity it

Mat. 3. 8.

B b

self

1 Cor. 4.

self have a period. Higher than this, or rather lower, I cannot go; and therefore this shall put a period to my last point: only I am loath to leave you there, or to dismiss you with so sad a Meditation; for though I have met you now, as the *Angel* met with *Balaam*, with a drawn *Sword*, to turn men back from their evil courses; and as *St. Paul* did his *Corinthians*, with a *rod*, to scourge those that will still go on; yet I desire with the same *Apostle*, to close in love, and in the Spirit of meekness.

Hos. 11.

Give me leave therefore, to speak but one word more, viz. That God's Glory, and his presence doth still appear amongst us; And, that he hath opened a *Door of hope in the valley of Achor* (*id est*) in the midst of our disturbances, and confused perplexities; (as the word signifies): If we will yet but hearken to him, and turn from our evil ways, he will turn from the evil which he intended to do unto us, Jer. 26. 3.

Wherefore, seeing God gives us means of Salvation still (both Temporal and Spiritual) and expects with patience our unfeigned amendment; Let me conclude all with that gentle Exhortation of the *Apostle*, 2 Cor. 6. 1. *I beseech you, Brethren, that ye receive not the Grace of God in vain; but that his goodness, beyond our expectation, shew'd unto us, may lead us to repentance: And the Lord give us all his Grace, that we may not now Neglect so great Salvation.*

A M E N Lord Jesus.

THE

THE WAY.

SERMON VIII.

Psalm 39. 1.

I said, I will take heed unto my ways, that I offend not in my tongue.



Is concluded by a *General Councel* of Interpreters, that this Psalm was penn'd by *David* : who though as a King he were clothed with Majesty, yet, like an ordinary man, he was a *subject* to misery, and wrapt in calamities : for whereas the King's Crown hath usually but one Cross on the top of it, his had many ; so many, that he had sunk over head and ears in the floods of affliction, had not the holy Oyl, poured on his head, kept the same above the waters.

To give you a Catalogue of his particular troubles, would be troublesome for me to reckon, and tedious for you to hear ; I might name them, *Legion* ; or as *Leah* said of *Gad*, *Behold a Company* ! The paws of a

Bb 2

Bear,

Bear, the jaws of a *Lion*; the Spear of *Goliath*, and the fear of *Saul*, which made him fly to *Nob*, from thence to *Gath*, afterward to the *Caves* and holes in the rocks: so that he was fain even to steal his life, and live like a dead man, under ground.

But *David's* patience, and his valour, conquered all; the Crown was at last placed on his Royal head: but after it was on, ready it was to be kickt off. For behold his rebellious Son, like another *Brutus*, would needs have stab'd his own Father; and his unnatural disloyalty, under-propt with devilish Policie proceeded so far, that his distressed Father was forc'd to flie from his Palace at *Hierusalem*, with a heavy heart, and full of sorrow.

And now when the heighth of his grief deserv'd rather the depth of compassion, than rayling reproaches: Behold foul-mouth'd *Shimei* entertains him with reviling curses; and cowardly smites him *gladio oris*, with the sword of the mouth, whilest he was flying *ab ore gladii*, from the mouth of the sword: This base Dog that fawn'd upon his Master, both before, and after, when he was in Command at home; but being now driven out of doors, he barks at him like a stranger, with biting calumny. Ye may hear how the *Man of God* is branded by the spight of a devilish Tongue, for a *Man of Belial*; the *Anointed of the Lord* ('twas a marvel he call'd him not *Traytor*, as some of late have call'd their *Sovereign*) is tax'd for an *Usurper*, and a cruel *Murderer*. Thus did *Shimei* cast dirt in the Royal face, and bespatter'd him with lying slanders; he cast stones at him, saith the Text there, ver. 13. Yea, *Lapidibus locutus est*, he gave him such hard words, as no stomach could ever have digested; but such as *David's*, that was set on fire with zeal: And yet 'tis thought by some

2 Sam. 16. v.

ver. 13.

Psal. 39. 3.

some (though *Bellarmino* labour to clear him) that his good nature did hardly brook this provoking affront, without some sparks of indignation; and, to say the truth, such a base indignity, had been able to have stirr'd the passion of a Stoick, and struck fire out of Patience it self. So that we may conceive, that *David* had now not only fightings *without*, but a conflict *within*, the *flesh* (like another *Absalom*) rebelling against the *Spirit*: for, Could flesh and blood put up such opprobrious speeches, without so much as a retorsion? Is the Champion of *Israel* become such a Coward, as to take the *Lye*? Yes, the Spirit tells him, that a man must go out of himself, that he may enter Heaven, whither *flesh and blood enters not*; and therefore with an humble submission to God, he is content silently to suffer, rather than to revenge; and resolves, though 'twere pain and grief unto him, to muzzle up his mouth, and bridle his tongue, that he may seem neither to take, nor to give offence; for, notwithstanding all the indignities which he suffer'd by *Shimei*, and his other Enemies (which most of the Fathers think to be the occasion of the *Psalms*) he absolutely resolves, and says, That he will take heed to his ways that he offend not in his tongue.

in Loc.
Coppen. in
Tex.

Apud Lorin.
in loc.
& Lyra.

Which words divide themselves into two parts:

1. *David's deliberate resolution*, [Dixit] he said.
2. The business resolv'd upon for execution.

Cajet. in loc.

Where we have,

1. An Act intended, That he would take heed.
2. An Object propounded; and that twofold:

1. First, *General*, All his ways; where we have the *Universality* of ways, in the plural: And Secondly, the *Propriety*, his own ways; that he sin not in them. Particular, his tongue, that he offend not in that. And first of his, *Dixit*, his Resolution; in which point

point David, doubtless offended not, when he said, that he would take heed to his ways, that he offended not in his tongue.

There is a twofold Saying, or word.

1. *Myōrō* *indō*. The mental word, which is Thought.

2. *Myōrō* *gō*. The vocal word, which is Speech; thought being as it were the *issue* of the mind, and speech as it were the *Midwife* of thought: And these two, are so nearly linkt together, that the same word, us'd in the Text, *Tom*, signifies both: which implies the harmony and consent, that ought to be between the tongue and the heart; that the clapper of the tongue, if it be well hung, should always strike, as it was moved by the strings of the heart: Interpreters do generally think, that David talked only to himself, in the secret of his heart; because in the *third Verse*, 'tis said, that he held his tongue, and spake nothing: he only thought, as the Geneva Translation reads it, he communed with himself, in the Chamber of his heart, and was still.

Coppenin

Now, *Cardis canorum silentium*, as St. Augustine phraseth it, The dumb language, and silent speech in the heart, according to the School, is two-fold; either, *Dicere speculativum*, to think only in a speculative notion, that his ways were to be look'd unto in general, or *Dicere practicum*; upon a deliberate consultation, and a practical dictate of the understanding, absolutely to conclude, and resolve in his will, that he would have a strict eye over all his actions in particular; and this was holy David's, *Dixi*; which some expound, *Alacum proposui*: Others, *Mibi ipsi promisi*: A third, *Animo meo decrevi*; the most, *Firmaveram apud me constitui*: All making up his secret purpose, and conclusion, his strict promise with himself, and devout resolution,

Ambr.
Lyra.
Coppen.
Bellarm.

lution, to make the Law of his God, the rule of his life, and to *keep the doors of his lips*, according to the Prophet's own Phrase; *Psal. 17. 3. I am utterly purposed to keep thy Law, that my mouth may not offend.*

The studied Speeches of the Orators of our times, do usually end, and conclude with *Dixi*: Whereas the sweet Rhetorician of *Israel*, makes it his *Exordium*; his Devotion begins with resolution, and his Example should be the pattern of every Christian: The very Title of the Psalm brings it down to us, *in iudicio*, as the Septuagint renders the Title; because (saith *Belzarine*) 'was to be sung not only in *David's* time; but *usque ad mundi finem*, even by us, on whom the ends of the world are come.

And if ever resolutions were needful, they are doubtless now, in this latter age of fickle looseness; wherein goodness wants no disheartnings, and vice finds too much encouragement. *Doctor Resolutus* (the Title of an *Bacon*, old Schoolman) is fit to be taken up by every true Christian, that he be fixt, and resolute; for the unresolved man (the ballance of whose judgment hangs in *aequilibrio*) is never long of one minde; but sometimes of this, and sometimes of that, as the shuttleness of his own giddy Brain, and the variety of several Objects move him; being like a *wave of the Sea*, which the wind of every Temptation tosses up and down: *iniqui disceptant, dicitur* *Lapid. in locis*
iniqui, *Jac. 1. 8.* The wavering double-minded man, is *Jac.*
unconstant, unsettled, and confus'd (as the word signifies) in all his actions; he is troubled with the *flaggers*, and, like the flaming Sword, turns several ways; for he would fain seem and be thought to love God, and makes fair pretences, &c. yet his affections run after the world, and after his base and corrupt ends; he saith, he hopes well, and intends better; and yet he believes

lives ill, and doth worse; whilst he lifts one eye up to Heaven, he casts the other down to earth; Like the Elstridge in the Fable, he is neither for the Birds nor for the Beasts, but stands in *bivio*, doubting which way to chuse, whether *viam Regiam*, or *viam Erraticam*; being, by the way, neither fish, nor flesh, but as the stream of the times go, he perhaps may be both. So that like a double-creas'd picture, look upon him on the one side, and you would suppose you saw the devout countenance of a Saint, or some glorious *Angel*; when as, walk but a little farther, and cast your eye upon him again, and behold the Visage of a Fool, or some ugly *Devil*.

Thus the want of Christian resolution makes a man inconstant to God, and to himself; whereas a settled purpose of a faithful Heart, arms a man with stout and heroick courage against all oppositions the rude world can put upon him: This will support him from being cast down, in the lowest ebb of discontenting misery, and keep him from being lifted up, in the highest flood and spring-tide of prosperity: So that his Religion (*Socrates-like*) will always retain the same Countenance; he will neither follow a multitude to do evil, nor fear a multitude in doing good: But though all the world should worship the God's beyond the flood, the Northern flood, and prove rebellious in their wayes; yet he, like *Josuah*, stedfastly resolves, That *he, and his house will serve the Lord*; thus though the whisperings of corrupt Nature prompted King *David* here to a just revenge, yet he resolv'd rather, to put his Sword and his Cause into the hands of God; and debating the matter at the *Council-Table* of his heart, he is sway'd by Reason and Grace, to submit in a quiet silence.

Josh. 24. 15.

And

And so I pass from *David's* resolution, to the business resolv'd upon for execution : Where there is,

1. *The Act intended*, That he would *take heed*, &c.

2. *The Object propounded*, in general, to his ways ; Of which two, I shall speak two ways :

1. *In sensu diviso* ; of each severally , by way of Exposition.

2. And Secondly, *In sensu composito*. Of both joyntly way of Proposition : And first, Of the *Act*, That he would *take heed* ; I said, &c.

1. Where heed is to be taken , there's danger presupposed ; and when men are in jeopardy , they had need look about them , and watch to prevent it. The Hebrew word מִשְׁרָא (that comes from שָׂרָא) and the Septuagint *custodiam* , which the Vulgar reads, *Custodiam* ; and *Tremulus* , *Observabo* ; imply a strict watch and ward, a vigilant care and circumspection, both over the thing to be kept, and against the danger to be prevented : Hence, some will have the Latine, *cantus*, to be the Anagram of *acutus* ; and our English word, *Heed*, to come of the Greek *αἰ*, because he that is wary, is quick-eyed, and sharp-sighted to discover the least suspected mischief ; and the Etymologic may hold good, since *videre*, I am sure, signifies both to See, and to Beware, as in *Ephes. 5. 15.* (which place may be a fit Gloss of my Text, *ὁ δὲ λαὸς οὗτος οὐκ ἔσθ' ἐν νύκτι μεθύων, Take heed (saith the old Translation,) that ye walk warily : See, saith the new, that ye walk circumspectly, not as fools, (that are blind, and never consider how they walk) but as wise (id est) such as have their eyes about them, that are like so many *Argus's*, *οὐδὲν ὁρῶν, ὁ ἀνὴρ οὗτος*, like the *four Beasts* in *Rev. 4. 6.* full of eyes both before and behind : Eyes before, to look before they leap, by a considerate foresight, and prudent consultation, about*

what they are to do; and eyes behind, to look back upon their ways already past, calling themselves to a just account, by a strict examination of what they have done, that so if they find themselves any whit out, they may use some means to get into the way again, which is the second Particular, *viz. The Object in General of David's resolution, [his ways;] I said, I will, &c. to my ways, &c.*

Virg.

Now the word, *way*, is a beaten Metaphor through the whole tract of the Bible; and I find where the way is parted in *Mat. 7. 13.* of which place, we may use the words of the Poet, *Hic locus est, partes ubi se via findit in ambas.* The Great Surveyer of the ways, divides there the way of mankind into the broad way of destruction, and the narrow way of life; The first is the great common-road of the world, which lies all down-hill, & *facilis descensus*, there's no great toil in going that way, but 'tis dark, and slippery, crooked and full of *by-paths*, where every man takes his own course, and follows the *way* of his own heart.

The *ambitious* man goes in a *high-way*; the *covetous* earthly-minded fellow, goes in a *low dirty way*, so that he will be mired, and even laden with thick clay.

The Drunkard keeps *no way* at all steddily, but falls into many; he is *out of the way* as the Proverb, and the Prophet tells us, *Isa. 28. 7.* And there are divers besides, that go *via nova*, in a new way by themselves, seeking for new lights, a new Gospel, a new Church, and a new Christ; but these ways are all naught; and therefore in the words of St. Paul, *1 Cor. 12. 31. I will shew unto you a more excellent way* than these, even the narrow way of life: and this is the *Old*, and the *Good way*, which runs quite through all the old Testament, till it end in the new; yea, it never ends, till it's end,

Jer. 6. 16.

Jer. 6. 16.

it

it brings a man to the new *Jerusalem*, which is above, and being above, requires labour and pains to climb up unto it: *Non est à terris mollis ad astra via.*

This is the *way of life*, and comprehends in it the whole duty of man: his Doctrinal way, what he is to believe, call'd the way of Christ, 1 Cor. 4. 17: his *practical way*, what he is to do, Psal. 1. 1. yea, the whole course of Christianity, *the way*, that some have call'd heresie, Act. 24. 14. In a word, as in the Hebrew phrase, *to walk*, signifies, either in general, to *live*, and to order a man's life; or in special, to live, and *walk* in some course or calling, and to profess some Religion; so a course of life, a *Vocation*, a Religion, yea, all our Actions, are called *a way*.

Now all these *ways* are; first, seriously to be considered of, that we find and go the right *way*: Secondly, diligently to be watcht over, that we neither wander, nor lose the *way*, being once found: And thus the *Act*, and the *Object* are met together.

2. And so, in the second place, I shall follow them, *sensu composito*, joyntly together, taking as much heed to my *way*, as I can, *that I offend not* in my course, whilst I run them over.

1. And in the first place, we must take especial care and heed, that we go not in the *way of Corah*, or *Balaam*, but that we take the right way; for go we must, one way or other, either as God commands, or as the Devil drives; Now the right way, is the way of God's Commandments, which is a *clean* and *pure way*, a *perfect*, and *undefiled way*, Psal. 19. ver. 7, 8, but 'tis a narrow *streit way*, for 'tis a *path*, Psal. 119. 35. Upon which place ('tis *Bellarmino's* note) that as wild beasts do not use to go in paths; *ita nec homines animales*, so carnal

Aug. Medic.
Pag. 167.

Psal. 18. 30.

beastly-minded men, walk not in the paths of God's Commandments.

But alas ! We may all say, as *Thomas* did to Christ, *John* 14. 5. *How can we know the way ?* For we are all both blind, and in darkness, and cannot see to tread one step aright as we should ; 'tis true, that by nature every man is like a *lost sheep*, that hath erred and strayed from the *right way*, *Jer.* 50. 6. And therefore we had need to pray with our *Prophet*, *Psal.* 25. 3. *Shew me thy ways, O Lord, and teach me thy paths :* Indeed, God is a perfect guide that can no way err, *Qui nec fallere, nec falli potest*, whereas other Guides are all so blinde, that they'll lead us into the *ditch*, unless they follow him ; and therefore the Apostle bids his *Corinthians* to be followers of him, as he was of Christ, who is *the way, and the truth*, and who directs both their, and our going in the way, and this he doth by enlightning our eyes ; so that in his light, we see light, by his internal light within us, we see an external light, shining unto us in a dark place, viz. the light of his word, which is a *Lanthorn*, and *Candle*: held out before us, to guide our feet into the way of peace.

The way then, within the pale of the Church, lies open ; 'tis not *Terra incognita* ; for it hath light enough to discover it self, and if it be hid to any (as the Apostle speaks of his Gospel) it is hid to them that are lost ; that have lost their way, and lost themselves, and so must needs come to mischief in the end.

Quest. But when a man sees the way, and hath a Guide to direct him, is he able to walk upright, and to take sufficient heed unto his steps ?

Resolut. It seems our Prophet thought he could, for he saith, he will : *3 of Peter more in than my brethren*, saith *Justin Martyr*, q. 103. *Voluntas non est impossibile* ; he will'd

will'd not that which he held impossible. Indeed the Will suffers no violence ; *Volo* , hath no Imperative Mood , * so what he will'd , he did willingly ; yet he said, *I will* ; not by his *free will* , but by his *free'd will* : not by *voluntas* , as *Justin Martyr* speaks ; but , as the Apostle calls it, *voluntas* , by Grace that wrought the will in him : And therefore in *Psal.* 119. 32. he says , he will *run the way of the Commandments* ; but 'twas when God had *set his heart at liberty* : It seems , when he was bound in the chains of darknes, and cords of iniquity, he could not so much as go one foot forward in that way, but being once enlarged, and set at liberty , he runs then with cheerfulness : And thus having laid aside every weight that presseth down , and the sin that hangeth so fast on , we may then *run with patience the race that is set before us*, Heb. 12.1.

2. But, *Take heed in running*, there may be *more haste than good speed* ; and therefore, being once in the right way, we must, in the second place, take heed that we go upright ; for only *he that walketh uprightly shall be saved*, Prov. 28. 18. The Apostle's word is *incedere*, Gal. 2. 14. (i.e.) *recto incedere talo*, in the Phrase of the *Satyrist*, to tread with a streight and upright foot, turning neither to the right hand, nor to the left.

As we must not goe awry with St. Peter, Gal. 2. 14. so neither must we halt with the *Israelites*, 1 Reg. 18. 21 For he that goes but a little awry, will be quickly out, and he that halts, goes but lamely on : *Take heed therefore unto thy feet*, when thou entrest into the way of righteousness ; see that thy affections , and thy intentions be upright, that thou go not whining on for some by-ends, nor halting between two opinions, expecting which way the wind will blow ; but walk on in the uprightness of thy heart, following God, because he is

God ;

3. God ; and pressing forward toward the mark, having an eye upon the prize of the high calling, Philip. 3. 14. Which yields us a Third Caution, viz. that we take heed that we stand still in the way : for walking is *motus progressivus*, a progressive motion ; like the four Beasts in Ezechiel, we must go, and go streight forward, without returning, or looking back, Ezech. 1. 12.

Remember Lot's wife, Luk. 17. 32. As thou goest take heed of looking back, such an one is *not fit for the Kingdom of God*, Luk. 9. ult. 'Tis an elegant invention of the Poet, how that *Orpheus*, being to bring his beloved *Euridice* from Hell, his desire was granted him upon this condition, that he should *never look back upon her* ; and if he did, he should lose her ; but he (longing to have his eyes where he loved) not persevering — *avidusque videndi, Flexit amans oculos, & protenus illa relapsa est* : And verily, that Soul that must be kept from Hell, must go constantly and perseverantly forward, and never look back upon any *Euridice*, any beloved wickedness whatsoever : we all *run in a race*, saith the Apostle, 2 Cor. 9. 24. and we must not run backward, nor downward, if we mean to get up to Heaven ; no, we must not so much as stand still, lest while we go not forward, we chance to go backward ; for the Christian Traveller, walks like a man on a pair of stilts, — *Sublimi seriens sydera vertice* ; and such an one must be always going ; if he stand still never so little, he will presently stagger, and let him that standeth so, take heed lest he fall.

4. And that is a Fourth, and main Caution to be had, viz. to take heed to our ways so, that we do not catch a fall : for that not only stays us in our journey, but disinables us to walk on in our way. *Mephibosheth* caught a fall from his Nurses lap, and halted of it all his

his life : yea, *Adam's* fall, made not only himself, but all his posterity lame for ever after. Now the smallest sins are *negligentia*, *lapsus*, slips at least : but Gross offences, that lay waste the Conscience, they are grievous falls ; almost from the top of *Jacob's* Ladder, to the very bottom ; so that it must be God's especial Grace, if ever we rise again. The best men have their slips, and failings out of weakness ; yea, sometimes their falls : *David* I am sure had two or three desperate falls together ; he fell from the top of his Palace, into the bed of *Bathsheba* ; and he fell so soft, that for the present he felt not the harm : yet afterward, he was so feeble with it, that he stagger'd ; If he did not fall again, in making *Uriah* drunk ; and after his *drinking*, he became so *dry*, with distemper'd *heat*, that nothing but *blood* could quench his *thirst*. 2 Sam. 11. 4.

These falls put all his bones out of joynt, and there was no sound part in his body : in so much, that had not his Physitian been the more merciful in purging, and washing, and healing his wounds, he had never been able to have got upon his legs, or walk'd one step again in the *path* of righteousness : But being once recovered, like a Child that had caught a fall, he was the more wary afterward, and was loath to go one step alone, unless God his Father, led him by the hand ; and therefore we hear him so often cry unto God, that he would lead him in a plain path, and that his good Spirit would lead him unto the land of righteousness ; the path must be plain without rubs, and he desires also to be led by the Spirit, which might support and strengthen his feeble knees, that if he fell, he might not be cast down, the Lord upholding him with his right hand, Psal. 27. 11.
Psal. 143. 1.

5. Through the assistance of whose Spirit, that we may

Solt. Lect. of
walking with
God, pag 35.

may walk the more circumspectly in our ways, we ought to have a most especial care, and eye, against those sins, which the inclinations of our natural constitutions are most prone to fall into; and to take heed of those vices, which some ill contracted custome, or the course of our particular calling, or the current of the times, do usually give occasion to tempt us unto: for, as in every man there is one Element, one Humour, and commonly one Passion predominant; so likewise one work of darkness, and one way of death; for though the whole world be full of snares, yet the Devil sets traps, especially, in those ways of ours which we are most us'd to walk in, and takes advantage of all surable opportunities, whereby to ensnare us.

Hath God therefore blessed thee with *abundance*, that thou hast the world in a string? Take heed of the baits of pleasure, which the Devil casts before thee, as *Hippomanes* did his *Golden Apples* before *Atalanta*, to make thee stoop down in that way, to hinder thy course, and so to lose thy prize; these *Syrens* enchaunt many thousands, who are sailing with a prosperous gale, through the Sea of this world, that they stop their course, and never arrive at the Haven of happiness; being *lovers of pleasures, more than lovers of God*, 2 *Tim.* 3.4.

Again, Is thy *Nature hot and cholerick*? Take heed lest some spark or other, set not that *Gun-powder* on fire, which will blow up thy *Reason*, and turn it into madness.

Is thy spirit *active*, and prompts thee to *aspiring thoughts*? Take heed, thou dost not climb by indirect and crooked *ways*, though 'twere to gain a Crown.

Is thy temper *Cold*, and disposes thee to *Hypocondriacal-Devotion*, that thy very pace, and look, speaks
no-

nothing but Mortification ? Take heed of *Superstition*.

Art thou by Nature *Temperate*, and livest *retired* to thy self ? Take heed, that thy profit be not the greater part of thy judgment, and that the strings of thy *Conscience*, be not tied to thy *purse*. Jude v. 4.

Again, Is thy disposition *jocund*, and frolick, and thinkest that there is *Nullus Damon nisi Tristitia* ? Take heed of being too much taken with Company, and of being overtaken with something else that is worse. Col. i. 10

Art thou a *knowing man*, in whose brain, the *Muses* have taken up their lodgings, and on whose tongue the *Graces* use to dance ? Take heed, lest *Scientia* inflat, that thou beest not puffed up ?

Besides, Is thy *Wit* so *nimble*, and thy Judgment so acute, that, with the men of *Benjamin*, thou canst shoot at a *hairs-breadth* ; and, like those in the *Olympick* Games, canst run, with a distinction, upon the very brink of a dangerous Opinion ? Take heed thou dost not fall over on the wrong-side : *Qui vadit planè, vadit sanè*, saith the wise man ; the plain way is ever the safest ; whereas *he that loveth danger, shall perish therein*, *Ecclus. 3. 26*.

Lastly, Dost thou drive a *Trade*, and traffique any way for thy living ? The Devil will suggest tricks enough to cheat both others, and thy self ; Take heed of that, which men call the *Mystery* of the Trade ; 'tis, I doubt, very near the *Mystery of Iniquity*.

I might lose my self, if I should follow these several *by-paths* : The Universality of the Object, takes in all ; 'tis not this or that particular *way*, but indefinitely *ways*, in the plural ; and indefinite Propositions, *in materiâ necessariâ*, are æquipollent to an Universal.

We are therefore to take heed, not only to one, or

Mor. lib. 1.
Ser. Sar. 3.

In Pf. 119.
conclu. 1. & 3.

two, but to all our *ways* whatsoever. We must be all *Calebs* (i.e.) all-heart, which God must have to enter *Canaan* ; for one by-path turns us as much out of the right way, as any other, or all put together, *respectu averſionis à Deo*, though not *respectu conversionis ad creaturam*, as *Aquinas* truly : In as much as he that turns to one sin, is as much averted, and turn'd back from God, as he that turns to all ; in which respect *St. James* says, That he that offendeth in one point of the Law, is guilty of all, *Jac. 2. 10.* He breaks *totum Legiſ*, though not *totam Legem* ; and who is there that offendeth not, that stumbleth not at some stone or other ? -- *Vitiis nemo sine nascitur, optimus ille qui minimis urgetur*, sings the Poet, in the Apostle's tune ; yet saith the Psalmist, *Psal. 119. 3.* They that walk in the ways of the Lord, *non operantur iniquitatem*, do no wickedness ; yet saith *St. Augustine* upon the place, they are not *sine peccato*, without sin, though *sine crimine*, without wickedness. Besides, *non operantur* ; like Servants, they do not make it their work ; 'tis not wholly theirs, but *sin* worketh it, that dwelleth in them. So that *in statu viae*, whilst we are Travellers here below, our exactest ways, if examined strictly, will not be found directly perfect, not perfectly direct : For, if God should be extream to mark what is done amiss, who were able to abide it ? Who ? Surely holy *David*, if any, who was a man after God's own heart ; and yet he durst not abide the Trial, but takes a safer way, and prays, Enter not into judgment with thy servant ; which was *Bellarmino's via tutior*, when he lay upon his death-bed, not to trust to his own ways, (whatsoever he had written before for man's merit) but, as the safer way, to rely rather upon the mercy of him, who is the way, the truth, and the life, and this is the new, and the living

living way, which the Apostle mentions, *Heb. 10. 20.*

Indeed, Christ hath gone the *way* before us, and left us the prints of his *footsteps* for us to follow; but alas! we follow no otherwise than *Ascanius* did *Aeneas*, --- *non passibus equis*; we fall short of his steps; and 'tis well, if by any way, or means, we can get at last to our journeys end: which that thou mayst do the better, thou ought'st to consider of thy ways that thou art going on in, before-hand.

Consider with thy self, and take the Orator's advise, and say, first, *Quid ago?* What am I about to do? Is it a commendable work, agreeable to the word of God? Is it sutable to my calling, and of good report? Shall I wrong no man by it? And will it bring peace to my Conscience at the last? If so, go on thy way, in the Name of God, and prosper in thy handy-work; but if otherwise, stir not an inch; but put off all that the Devil, or carnal worldly wisdom can alleadge, to induce you, to go on in that way, checking thy self thus: What shall I thus offend God, my Prince? Shall I thus charge my conscience, and stain my reputation? Shall I scandalize my profession, and despight the Spirit of Grace? Shall I pull down all God's Judgments upon me, in this life, and hazard the damnation of my Soul and body in hell, in the life to come? And all this, for an earthly vanity, or a little paltry trash, and fading Commodity, for a momentany pleasure or honour, or for a dream of happiness?

Such præconsideration, will make one *wise unto Salvation*; but that thou mayst be sure to go right, Be sure to call thy ways that thou hast passed, often to an account; and so examine the Line of thy life, by the rule of the Law: that so when thou findest any crooked deviations, thou may'st rectifie thine errours, and

Rom. 14. 12.

never run so far, but may 't return at last, into the right way again. For, since every man must give an account of himself, and of every step that he goes, at the last Day; he had need often to consider the course that he takes, that he may both make up his accounts, and make them even too, That *by judging of himself, he may not be judged of the Lord.*

Drexel. ibid.
Pag. 515.

500000
Phillipic.
15001.
Vid. Godwins
Rom. Antiq.
1. 25.

Augustus, is reported by *Macrobius*, to have much wondred, how a *Roman* Gentleman, that was very deep in debt, could sleep so soundly as he did; and therefore when his household-stuff was set to sale, the Emperour would needs buy his pillow, on which the Gentleman was wont to lay his head: We may rather admire at the supine negligence, and desperate carelessness of some, who usually go to sleep securely, when they are infinitely indebted by their sins, and yet never once examine their accounts, or desire God to forgive them, or say, *What have I done*, Jer. 8. 6. The truth is, This sitting of our selves, and examination of our own ways, (since they are for the most part evil) is, to corrupt nature, a lesson so unpleasant, that sometimes it makes those that take no heed how they live, like Bankrupts, to fling away their Books of accounts, rather than they'll examine what they owe; like *Hellen*, who broke her Glass, when she perceiv'd by it, that her smooth beauty, was turn'd into withered wrinkles.

But this is the course of such as desperately *perish from the right way*: whereas to such as mind their journey, This examination, is the very eye of the Soul, whereby a man sees his safety, and his danger; his way, and the pace he goes; and if he sees himself right, he takes courage and comfort to make himself persevere; if he be out, he calls for his Guid to set him right; if he finds himself faint, that he go slowly

slowly on, he takes the cordial of prayer, and the restorative of repentance, with the *Viaticum* of the Sacrament to strengthen him for his journey: Now every man hath sufficient light, both of the Word, and his own Conscience, to observe and examine his ways by; but most men use this Light as men do dark Lanthorns, not to look behind them, but onely before them, to observe other mens actions, not their own; but the propriety, in the Text, limits the Act to its peculiar object: 'tis not so much other mens, as his own wayes, which *David* observes, *I said I will take heed unto My ways, &c.*

But was *David* careful of his own wayes alone? had Propriety. he not a special eye to observe, and watch over the ways of others? Yes surely, we find him in *Pf. 101.* protesting, that as his eyes should be upon such, as were *faithful in the land*, so he would *not suffer a wicked person*, to live neither in his Court, nor Kingdome.

And in doing this, he did his duty, and what his own way led him to; for, distributive justice, to reward the good, and to punish offenders, is the *Kings highway*, and fit for a Prince to walk in: and men in place, and authority, ought to have a watchful eye, and care over such as are committed to their charge; and like the supreme Sphere, to carry the lesse inferiour Orbs about, in their settled, and ordered motions. But this is for publick persons, on whose shoulders the government of others rests; private persons, who have no Calling to over-look any but themselves, must *study to be quiet, and meddle with their own business.* 1 *Thes.* 4. 11.

Indeed, they may observe what good they can in others, and strive to follow their steps by imitation; and if they chance to see any ill in them (as who hath not ill enough to be seen) they should look on it only as

Saylors

Sailors do on *Rock*s, not to come near it; but to take heed to avoyd it in themselves; and either by charity to cover it in others, or by private, and discreet admonition, to remove it. But such is the *Pragmatical*, and *Allotriepiscopal* humour of some, that they love to be meddling, and intermeddling with other mens ways:

2 *Thef.* 3. 11. *μὴ τις ἐργαζόμενος, ἀλλὰ μεροληψίαν* in the Apostles words, *non sat agentes*, doing nothing themselves as they ought, *sed sat agentes*, busy-bodies in other mens affairs; these, saith the Apostle, walk, *διαίτης*, out of order, and therefore, out of the right way, 2 *Thef.* 3. 11.

These enquire and seek much after other mens actions, yea, Actions of State: but, as *Clemens* speaks, *ὅς τις ἐργαζόμενος, ἀλλὰ οὐκ ἔστιν*, not to finde any good, though perhaps good they be, but to finde fault: yea (*Hannibal*-like) *aut invenient, aut facient*, they will either find it, or else they'll make it, by slanderous, and Lying reports, and by mis-construction even of the best actions: These are they that cast wild-fire into Church, and State, and delight as much to see men in Combustion, as *Nero* did, to see *Rome* on fire: such dangerous Spirits, a man had need to take heed of, and to look to himselfe, especially his *Tongue*, while such *wicked* persons are *in sight*, as 'tis in the verse after my Text.

Yea, the world is so full of this base Hypocrisie, and cheating Policy (that I may not call it by a worse name) that ye shall often meet with ravenous *wolves* even *in Sheeps cloathing*; (i.e.) men that intend you the foulest mischief, when they give you the fairest Language; And therefore Christians had need to be as *wise as Serpents* (for prævifion, and prevention of their mischeife) but especially as *innocent as Doves*; for Innocence will justify it self, when Hypocrisie shall receive the greater damnation *Mar.* 12. 40.

Take

Take heed therefore to your selves, saith our Saviour, Mar. 13. 4. to your own life and wayes : for a man must live by his own faith, Heb 2. 10. and must stand or fall, according to his own works 2, Cor. 5. In a word, every man must examine himself, 1 Cor. 11. 28. and with holy David in my Text, take heed to his own wayes, that so with St. Paul, he may endeavour to have allwayes a good conscience toward God, and toward men; which Act 14. 16. will make him able to stand upright upon his feet, when all the world reels : like one upon the top of the Alpes, from whence, he may hear it thunder, and see it lighten below him, whilst he in the meantime above, is never a jot affrighted or troubled at it; All the Storms of the Lower world, being not able to reach him, that, like Enoch, walkes above with God, and hath his conversation in heaven.

Now, whosoever will walk thus, must take heed to all the faculties of his soul and body; but above all, he must keep his heart, with all diligence. *Omni Custodiâ custodi cor tuum*; sayes the wise-man, Pro. 4. 23. for the heart though it be a bosome-friend, yet 'tis most false and deceitful. Jer. 17. 9. and had need in especial manner to be lookt unto; for if that go not right, the whole course of our Actions, will be sure to go wrong.

But to conclude, that we may keep our wayes right and straight, there are two good Keepers, (which Seneca calls *Custodes animæ*) which we shall do well to keep still by us, viz. *Pudor*. & *Timor*, An ingenuous shame, and a religious fear.

For the First; The very act of sin carryes shame with it, Rom. 6. 21. and, methinks, shameful and foul acts, an ingenuous nature, should blush to commit, in the presence of him that hath pure eyes : Seneca gives this Coun-

Counsel to his freind *Lucilius*, that, To regulate his wayes the better, he should alwayes conceive some Roman Worthy, or other, to be spectator of his actions; *ut omnia, tanquam illo spectante, faceret*, that he should live, and walk as if some *Cato* or *Lelius* lookt upon him. And therefore be ashamed to do that in the presence of God, who always looks upon thee; which thou wouldst blush to do, before the eyes of men.

For the second *Godly Fear*, as 'tis the *beginning of wisdom*, *Prov. 1. 7.* so 'tis the end of all our duty, *Ecclesi. ult. In timore Domini, declinat omnis à malo*, *Prov. 16. 6.* by the fear of the Lord, men depart from evil: yea *Facit operari bonum*, it makes men do good, *Ecclus. 15. 1.* 'Tis the *Inquisitor-major* of all our actions, the *Præpositor*, and *Monitor* in the school of grace, that makes us look to all our wayes; it makes us take heed to our devotion, for fear it be *Hypocritical*; to our zeal, for fear it be *Superstitious*; to our joy, for fear it be *immoderate*; to our griefe, for fear it be *unwarranted*.

And as it looks to the internal faculties, and passions of the soul, so likewise, to the external senses, and members of the body: It makes us look to our eyes, for fear *Lust*, like a theif, should creep in at those windowes, and rob the soul: To our eares, for fear they be ravisht with some *wanton tale* or lascivious song; for fear they be infected with the itch of fanatick teachers; and lastly, for fear they be poyson'd with some false doctrine, which is the spawn of Heresy and schism in the Church, and of sedition and rebellion in the State.

But above all the members, ye see in the Text that *David's* care was chiefly to look to his tongue, for fear that offend; he thinks, if he can keep that, he will easily

easily keep all the rest; for, *He that sins not in word; saith St. James, is a perfect man; and who so can bridle his tongue, is able to bridle the whole body.* Jac. 3. 2.

And this is the last thing to be handled; the *Object* in particular of *David's* resolution; *his tongue*; that he might not offend in that: This is a hard lesson; so hard, that *Pambo* could not learn it in 49. yeares, for (as *Socrates* in his Ecclesiastical History, tells the story of him) being unlettered and desirous to learn a *Psalm*; his Mother, lighting upon this of the 39th. readd the first verse, which is my Text. *Pambo* desires to stop there, for that was sufficient for one Lesson; six moneths after, being reproved by his Mother, that he came not in all that time, to take forth a new Lesson; he answered, *Psalmi illius versum nondum opere didici*, that as yet he had not learn'd that one Verse; yea, a long time after being askt, whether he had yet learnt it, he said, that in 49. yeares, he had not so learnt that lesson, that he was able to perform it.

Yea *David* himself, though he were a man after *God's own heart*, and had made here a strong resolution to bridle this unruly beast, yet in passion he let the reins go; and his heart being hot within him, the fire at last kindled; which, notwithstanding his resolution, burst out so, that he spake unadvisedly with his lips, v. 3, 4. as Interpreters censure him upon the place.

'Twould be tedious to handle the *Tongue* at large, which contains a world of matter, as it doth a world of mischief; besides, I must keep my self within the Limits of time, lest I offend against the Text, in offending your patience, with my tongue; and therefore for a conclusion, Let every one, man, and woman too, resolve here with *David*, to take heed, &c. and pray too,

as he did, *Ps. 141. 3. Set a watch, O Lord, before my mouth, and keep the door of my lips,* that they may be shut against all evil words, and onely open to give glory to God the Father : To Whom with the Son, and the Holy Ghost, be ascribed all honour and praise, from everlasting, to everlasting.

A M E N,



T H E.



THE SIGNE IN VIRGO.

SERMON IX.

Isaiah 7. 14.

Therefore the Lord himself shall give you a Signe, Behold a Virgin shall conceive and bear a Son, and shall call his Name Immanuel.

Promises of Mercy, and Threatnings of Judgment, are the two best means, to reclaim a Sinner : and therefore God, who is mercifully just, and justly merciful, useth, in this chapter, like the good *samaritan* in the Gospel, both the gentle oyle of Promiss, and the sharp wine of Threatning; he preaches here by his prophet, *Verbum*, & *Virgam*, the word of Consolation, and the rod of Commi-
nation

E e 2

In

In the verse after my Text, we may see *Mel in ore*, *verba lactis*, butter and honey in his mouth; but at the 18. verse, we may hear the humming of a Bee, which hath not only honey, but a sting too; yea we finde he hath a cutting *Razor*, ver. 19. though it be none of his own, *his conducta novacula*, he is faine to hire it, but with it he threatneth to shave the head and the beard, and to pare off the exuberant excrements of his people.

The Text is a comfortable promise, and that promise grounded upon Christ, who is the onely ground of true comfort, and in whom all the promises of God, are *Yea*, and *Amen*: And this promise, was particularly made upon this occasion; if you please, I shall briefly report the Story.

2 Reg. 16.

Ahaz King of *Judah* was not onely, *in se malus*, but *exemplo peior*, like *Jeroboam*; he not onely sinned himself but made *Israel* to sin with him; and therefore, God, to rouse him, and his people from their dead sleep of sinful security, raiseth up two puissant enemies against them, viz. *Rezin* King of *Aram*, or *Syria*; and *Pekah*, King of *Israel*, or *Samaria*, who, though formerly they had been at variance, and enmity between themselves, yet now friendly conspire, and unite their forces against *Judah*, and besiege *Jerusalem*; intending to depose the King, and intral the people, *Ver. 1.* The news and the noise of the Warr affrights them as bad, as *Hannibal* ad portas; so that his heart was moved, and the heart of his People, as the trees of the Forrest are moved with the winde; they trembled exceedingly, ver. 2. Now the Lord of Hostes, who makes his Sun to shine upon the wicked, sends his noble Prophet to wicked *Ahaz*, with this comfortable message; Be courageous and fear not, onely believe, and thou shalt be established, ver. 9.

But

But *Abaz*, his eyes were so blind, and his heart so *fat* (as it was foretold in the former Chapter, ver. 10.) that he could neither see nor understand the gracious message; and thereupon would not give any credence, or trust unto it; yet for all this; God, who is *multus in miserationibus*, and would not the death of a Sinner, follows him still, and since *Abaz* will not believe his word, he offers him a *signe*, and that of his own choosing too, ver. 11. But unthankfull *Abaz*, refuses to ask, and, like a cunning hypocrite, colours his refusal with pretence of conscience: saying, *I will not ask, neither will I tempt the Lord*, ver. 12. As though to ask a *signe*, when the Lord bid him ask, were a tempting of the Lord.

And now we must needs think, that *Amor leſus fit furor*, That the fire of God's wrath, began to kindle out of the Ashes of his love despised; and thereupon causeth his Prophet to proclaim against them: *Hear now, O ye house of David, (of David's stock indeed, but degenerate from David:) Is it a small thing for you to grieve men (God's Prophets and messengers) but will ye also grieve my God?* ver. 13. Therefore, the Lord himself will give you a *signe*, A *signe*, not to *Abaz*, but to you of the house of *David*, as some interpret the place: or, as others, A *signe*, not *de presenti*, signifying any thing, then to happen; but *de futuro*, prognosticating a thing, 700. years after, to come to pass: or Lastly, a *signe*, *hoc est, ingens miraculum*, a *signe*, that is, a wonder. *Behold, a virgin shall conceive &c.*

Lapid. 19ra.
in Loc.

In which Promise made, and *Signe* given, we may observe these 3. main Parts.

1. The *matter* and substance of it: 2ly. The wonderful manner, and strangeness of it: 3ly. The undoubted truth, and certainty of it. First, the *matter* of this *Signe*, is a
son,

I.

The Signe in Virgo.

son, describ'd. 3. wayes : 1. by his conception, *A Virgin shall conceive him* : 2ly. by his nativity and birth ; the same *Virgin shall bear him* ; or bring him forth ; gly. by his name, implying his nature, *She shall call his name Immanuel.*

2.

Heb. 1. 4.

Luc. 1. 6.

Secondly, the wonderfull manner, and strangeness of it, which is implied in the word, *Signe* : not a thing of natural course, but extraordinary ; both *mirabile*, beside custom ; and *signum*, beside nature, an unaccustomed, and supernatural signe ; and besides, here's an *Ecce*, which, like a Trumpet, is blown before some notable sight ; 'tis *tuba Evangelii*, which the Evangelical Prophet blew here, and the Angel blew it afterwards, *Mat. 1.* where, like a hand in the margin of a book, it poynts out unto us, (sayes *Aquinas*,) both *novum*, *magnum*, & *rarum*, some strange remarkable thing. The undoubted truth, and certainty of this signe, appears 1. in this, That the Lord himself, who is *truth it self*, will give it and cries, *Behold it.* And 2ly. in this, That the words in the original, are either of the *present tense*, or of the *time past*, as though the thing were then a doing, or already done. And thus you have a substantial, wonderful, certain Sign. *The Lord himself shall give you a signe, Behold, a virgin shall conceive &c.*

1. Part.

A.G. 8. 34.

Isaiah 53. 7.

Lyra in Loc.

For the first : The same Question might be made here, which the Eunuch made upon another passage in this prophesy, *Of whom speaketh the Prophet this ? Of himself, or of some other man ?* The Jewish Rabbins, enemies to the truth of our Redemption, to delude the text, say, He spake of both : some say, Of himself, as if the prophet *Isaiah* were, to have a son ; Others say, he spake of another man, viz. of *Abaz*, as if he, of some young virgin, should beget another son. But I have not to deal with *Jewes* in a Christian congregation ; I shall rather

rather pray for their enlightening, than dispute against their blindness. The Holy Ghost, who is the best interpreter of his own Writ, quotes the very Text, and expounds it of Christ, and of his mother, assuring us there, that all this was done, viz. that Christ was born of the *virgin Mary*, that this prophesy of *Isaiah* in particular, might be fulfilled, *Mat. 1. 22.* And not onely this, but other Prophecies also; for he was promised divers times: four especially: first, at large, set out by the *seed of the woman*: the second time strictly determin'd to the people of the *Hebrews*, in the person of *Abraham*; the third time yet more strictly, restrain'd to the Tribe of *Judah*; and the fourth time as in this place, most strictly confin'd to the house of *David*. So that the Fathers had this Sign in *actu signato*, sign'd and sealed unto them, by promise: we, in *actu exercito*, really exhibited by actual performance. Christ then, is this *signe*, whom *Simeon* call'd *Signum contradictionis*, a signe to be *Luc. 2. 34.* spoken against. It must not be so to me, it must be *signum dictionis*, I must speak both of it, and for it, not against it.

The stars of heaven were made for *signs*, *Gen. 1. 14.* and behold here the *Star of Jacob*, is made a *signe* too; but such a signe as the *Bow* in the *Cloud* is, *signum fæderis*, *Gen. 9. 14.* the *signe of the Covenant*, yea (*Angelus fæderis*) who being the *brightness* of the Deity, and the *Light* of the world, appear'd in a *cloud*, a *cloud of flesh*; and like that reflected light in the cloud, is a signe of infinite mercy, that God will not overwhelm the world, with a *flood* of destruction; for he came not to destroy, but to save: his very Name is *Salvator*, (a word which *Tully* knew not how to translate without a Periphrasis: *Salvator* (as a Critick observes) is not of so ancient standing as *Tullies* time) but a *Saviour*: he is, the Saviour of the world,

Drusus An-
notat. in Mat.
1. ver. ult.

Heb. 1. 10.
1 Pet. 1. 25.
Isaiah. 9. 7.

world; the reconciler of men, and Confirmer of Angels; the Repairer of Heaven, and the Conquerour of Hell; the Author of Life, and destroyer of Death; St. Paul's Captain of our salvation; St. Peter's Bishop of our soules; Isaiah's Prince of Peace, Malachi's Sun of Righteousnes. I am dazled at his brightness, as being an object, too resplendent for so weak an Organ; I must behold this Sun again veyl'd in the cloud; as *Virgo* is the *signe*, that he appears in.

Rev. 12. 1.

Eccle. 1. 9.
Jer. 31. 22.

Geniva.

Lib. de Passio-
ne Christi.

We read in the *Revelation*, of a strange *signe*, a woman that was clothed, and compassed about with the *Sun*; but here this *Sun* of righteousness, was encompassed with a woman. Though the *Preacher* sayes, there is no new thing under the *Sun*; yet *Jeremy* tells this for great news, a woman compassing a man; But that's no news, may some say; yea, for a woman that is a *Virgin*, to compass a man; yea, to compass a God, is the new thing that the Lord hath created in the earth, Jer. 31. This is the *Virgin* mentioned in the Text, who was no ordinary *Virgin*, but *virgo*, and by way of eminence, *modestia*; so the *Septuagint* read it, and some English Bibles translate it, not simply, a *Virgin*, but singularly, *The Virgin*. That *Virgin* who was the low *Violet* of Humility; the blushing *Rose* of Modesty; the pure Lilly of Virginitie. The Fathers are very Elegant in adorning, and setting Her out, with the *Flowers* of all sorts of vertues; she was indeed, a *Paradise* of delight, in the midst whereof grew the *Tree of Life*, and out of which went a River, that watered the whole world, and made glad the *City of God*.

St. *Cyprian* calls her *Thalamum Sponsi*, the Bride-chamber of the heavenly Bridegroom, out of which the Son of God, the *Bridegroom* of the Church came forth, rejoycing like a Giant, to run his course, the course of our Redemption.

What

What shall I say? She was the *Tabernacle* of the Deity; the *Temple*, the *Sanctuary*, the *Shrine* of the holy Ghost: who was a *Virgin*, fairest among women, and Mother to Him, who was fairer than the *Children of men*, *Psal.* 45. 3. This was she, whose seed should break the *serpents* *Gen.* 3. 15. head, and in whose seed, all the *nations of the earth* *Gen.* 12. 18. were blessed: This was the *Root of Jesse*, that sent forth *Isay.* 11. 1. such a *branch*, on which the spirit of the Lord did rest: This was the *Bush of Moses*, that had a *flame of fire* in *Exod.* 3. the midst of it, even God in the Bush, and yet not consumed; her virginity untoucht: This was the *Rod of Aaron*: *virga Aaronis, virgo Maria*, sayes *St. Augustin*, that budded, and blossom'd without plantation; in a word, this was *Gideon's Fleece*, which received the dew of *Heaven*, when all the *earth* besides was dry: of the fleece of whose flesh, Christ made him a *Garment*, which hee'l wear for ever. For, this prerogative was granted to her above all the world, that shee was the Mother of Christ, whereas, 'twas denied to all men, to be his Father; so that, shee's the Glory of her sex, in bringing a greater blessing into the world, than the first woman brought a curse: and therefore, *Blessed is she amongst other women, and all generations shall call her blessed, Luc.* 1. 28. For if Christ said true, (as most true he did) that *blessed are the eyes that see those things that ye see*, seeing that which was *St. Augustin's* wish, *Christum in carne*; a vision almost beatifical; and if, *blessed are they that hear these things that ye hear*, not *Paulum*, but *Christum Concionantem*: then we may truly say unto Christ, with the woman in the Gospel, *Blessed is the womb that bare thee, and the paps that gave thee suck.* *Luc.* 12. 27.

I have been somewhat large, in setting out the prayses of this blessed *Virgin*; but I presume, I cannot offend

in praising her, especially, while the prayſes of the Mother doe not derogate from the glory of the Son; which Son is here deſcrib'd firſt, by his *Conception* of this bleſſed *Virgin*, ſo the Text begins, *The Virgin ſhall conceive*, &c. And as the firſt *Adam* was made of *Virgin-earth*, ſo the ſecond *Adam* was conceived of a *Virgin Mother*, who had conceived Chriſt before, in her heart by faith, and now conceives him in her womb, being yet a *Virgin* ſtill : This is as hard to conceive, in our underſtanding, as 'twas for her to conceive him in her womb; unleſs

Luc. 1. 35. we be, as ſhe was, *overſhadowed with the holy Ghoſt*. *Tu diſputa, ego credam*, ſayes St. *Auguſtin*, Let who will diſpute it, and aſk with *Nicodemus*, *How can this thing be?* ther's a ſhadow, and 'tis not ſafe to pry too far, where God hath caſt a ſhadow; but the hand of faith, reacheth higher than the head of reaſon, and therefore St. *Chryſoſtome* cries, *et nō, in ſide, vici dixim*: the manner I know not, but the Scripture ſayes it, and therefore, I believe it. *Ne cogitetur parientis conditio, ſed naſcentis arbitrium*, as *Leo* ſpeaks, Let this ſatisfy thee, that he that was born, would have it thus; viz. that a *Virgin*, in *ſenſu campolito* being a *Virgin*, ſhould conceive: hence it is that Chriſt is called *fructus ventris*, the fruit of the womb, *Luc. 1. 42.* and made of a woman, *Gal. 4. 4.* not *fructus ſenioris*, or the fruit of the Loyns, made of a man: the bleſſed *Virgin* being the rock in *Daniel*, out of which, Chriſt, the precious ſtone, was cutt without hands, *Dan. 2.* Though *Virginitie*, in it ſelf conſidered, be a ſtate to be preferred; yet, that Chriſt might honour *Matrimony*, as well as that, it pleaſed him to be conceived of ſuch a *Virgin*, as was eſpouſed to a Husband; yea, *Joſeph* is called her husband *Mat. 1. 19.* And this was done, for a three fold reaſon:

First in regard of Chriſt himſelf; leſt otherwiſe, he might

might have been deem'd illegitimate; and, if *Ignatius* his reason be good, that his birth might be kept close from the devil.

Secondly in regard of his mother, both to save her reputation, and her life; and, as *St. Hierom* adds, *ut haberet solatium custodis*, that *Joseph* might protect, and provide for her.

Thirdly in regard of us, that, *Joseph* testifying his wife's Virginity, our faith might be secured, in the undoubted truth of Christ's extraordinary Conception, that a pure *Virgin* should conceive him.

Conceive him, not receive him ready made; but, of the substance of her body, was materially fram'd the flesh of Christ, by the powerful operation of the Holy Ghost: To whom the work of his Conception is principally attributed, (though 'twere the work of the whole Trinity) because 'twas *opus eximie charitatis*, a work of singular Love, which is the proper influence of the Holy Ghost. *Sapientia edificavit sibi domum*, as *St. Pro. 9. 1.* *Hierom* applies it, the holy Spirit built him a Temple of flesh, for his habitation. She was *found with Childe*, saith *St. Mat. of the Holy Ghost*, not as if the Holy Ghost were the Father of Christ's body: that was not conceived *ex substantia, sed ex operatione Spiritus Sancti*, He only fram'd, and shap'd it, of the *Virgin's* substance, yea, purified, and sanctified it, by stopping that original corruption, which, by the course of nature, should have been derived with it, and so made it fit for innocence it self to wear before he put it on.

So as, albeit we cannot safely say with some schoolmen, (I say some; for, some do not) that the *Virgin* being without original sin, conceived; yet we may boldly say, that the *Virgin* conceived without Original sin: and although we read, that after she was

LUC. 1. 32.

delivered; she was purified, yet this was not for any uncleanness of conception, but that she might subject her self to that Law, from which she was, by no special priviledge, exempted.

But to conceive, and not be able to bring-forth, brings forth but little comfort; and therefore, it follows in the Text, the Virgin, which at first conceived, shall afterwards *bring forth*, and now we see, what God hath sent her, and sent us too, it is a *Son*: and ther's joy in that, above a Daughter; for the female is worth scarce half so much as a male, as *Levit* 27. 5. where the *Male* was valued at 20. shekels, whenas the *female* was valued but at 10. And 'tis sayd, that *the mother forgets the pains of her travail, for joy that a Man is born into the world*, *Joh.* 16. 21. Now the *Virgin* conceived, and bare a son. The Hebrew word, which signifies a son, comes from a radix that signifies to build בָּנָה בן : And such a *son* is this, who built heaven and earth, built his Mother, and his own flesh, and built the Church.

The Greek word for a *son*, imports likeness, and resemblance, *ὁμοῦ* because, *Such as the Father is, such is the son*; And such is this Son indeed, the *brightness of his Father's glory, and the Character of his person*. *Heb.* 1. 3. A Son, before time begotten, but not born; and in time born, but not begotten; so that properly, there is no real filiation in Christ, but that which is personal; because both Natures are comprehended in one Person, which Person is the proper subject of that relation; his divine generation being terminated in his *person*, not in his *nature*; and his humane generation terminated in his *nature*, not in his *person*: the first person producing the second *Person*, not the Deity; and the Virgin producing his *humanity*, not his Person.

Indeed;

indeed, according to the flesh, he is called the *Son of David*, because, *Partus sequitur ventrem*, the *Virgin* was of the *house of David*: and the *Son of Man* is a Title which he delighted much to call himself by: but this is only true of the man Christ, and that *secundum dici*, in that respect as man; but the word Christ is *deus in deo*, God's own proper Son, *ordinatus & generatus* Rom. 8. 32. his first and his only Son, *begotten not made*: And being his natural Son, he can be no adopted Son; Christ never call'd God, *Our Father*, but only *My Father*, *I ascend to my Father, and to your Father*, *John*. 20. 17. But I cannot follow this, desiring, that every parcel of the Text, may have some portion of the time: He is born, ye hear, a Son, but why not a *Daughter*? I find these reasons why.

1. That he might the better execute the office of a *Mediator* viz. of Teaching, of Sacrificing, and of being a King, which were not Offices besitting a Daughter.

2. Lest, being in respect of his Person call'd a Son, the Son of God; and in respect of his humanity call'd a Daughter, the Daughter of his Mother, this might open a gap to heretical opinions, concerning the plurality of persons in Christ, which was the heresy of *Nestorini* afterwards. That being made of a *Woman*, and not of a Man, as *Eve* was; and being born a *Son*, and not a Daughter, he might declare himself, born for the Salvation of Men and Women, because, born of a *Virgin*, a Virgin both at the conception, and at the birth of Christ too: the Text is plain; *A Virgin shall bring forth a Son*.

Now if it be demanded, Whether her bringing forth was ordinary? The Answer may be, that though the Conception was extraordinary, and supernatural; yet the Birth might be according to the usual course of Nature:

s. lib. contra
Helvid.

Montac. l. ps.
orig. pag. 34.

August.
14. Serm. in
natal. Dom.

Nature : I know, St. Hierom saith, She was her own Midwife, *Nulla Obstetrix, nulla muliercularum sedulitas, intercessit* : and to this purpose some interpret the 9. Vers. of the 22. Ps. of the birth of Christ, *Thou, O God, art he that tookest me out of my Mother's womb.* And Baronius confirms it with a strange story, of a woman that would have lent a helping hand at the Virgin's Travail, and had her hand set on fire, for her labour; but the Cardinal is whipt for his story, with an *impiè conficta fabula*, that 'twas but an Old-wives tale. I dispute it not; Thus much, is without Question, that 'twas at the usual time of travail. But, whether with the usual payns, and pangs of travail; because the Fathers are at variance among themselves, and the Scripture silent, I will not argue, much less determine : this all are agreed upon, that she was *semper virgo*, always a Virgin, both before and at, and after her Delivery.

St. Augustin expounds the East-gate of the Temple, in the 44th. of Ezekiel. v. 2. of the Virgin Mary, where the Prophet speaks thus, *This Gate shall be shut, and shall not be open'd, and no man shall ever enter by it, because the Lord God of Israel hath entred by it; it is for the Prince;* I need not apply it, As Christ lay in a tomb, so likewise in a womb, where none ever lay but himself.

But to leave the Mother, we are now invited to the Christening of the Child; it hath been conceived, and brought forth, and therefore, must now be Named, And behold, The mother, must be the Godmother, for the Text saith, *she shall call his name*, or, as Tremellius translates the verb (which is of the feminine Gender) *Vocabis ð virgo*, which our old English Bible in the Text, and the new in the Margin, read, *Thou O Virgin shalt call.* And our Service-book, in the Epistle for

for the *Annuntiation* which accords with *Deodate's* Italian, *Thou his Mother shalt call his name Immanuel.* Divers Learned men both at home, and abroad, from this naming by his mother, have gathered, as they thought, an evident argument, to prove Christ to be *divine* without a father here on earth; But upon how weak a ground (pardon my Censure, I speak as I am prompted by learned *Drusius*) let others judge; for first, Other mothers besides the *Virgin*, have named their children; who yet had fathers, as, *Eve* did *Seth*, *Gen. 4.* *Hagar* did *Ismael*, *Gen. 16.* *Leah* did *Reuben*, and 3. more that she had by *Jacob*, *Gen. 30.* Besides, the Angel tells *Joseph*, as well as he did the *Virgin*, that He shall name the Child; so that Both, it seems, did name him, which may make good the verb in the plural *Mat. 1. 23. callent*, They shall call his name; they, not as Principals, but as Deputies; 'twas impos'd *magisterio divino, sed humano ministerio*; God his Father named him, before he was born. (And I finde 5. in the old Testament, and one in the new, that were named so) the *Virgin Mother* was but an instrument to see his father's will fullfill'd, she call'd his name *Immanuel*. A Name, not compatible to any but to Christ, which is by interpretation, says *St. Math.* (where by the way, we may infer, that either, *St. Matthew* did not write in Hebrew; for if so, it needed no interpretation: or if in Hebrew, yet in Greek too; or, at least, that the translator into Greek, added this interpretation of *Immanuel*.) *God with us.*

*Ismael, Isaac,
Solomon, Cyrus,
Jehoiachin, John.*

As speech is the *Index* of the minde, so are names, the Characters of things, *ut Martius, et n's Martyrum* (as *Justine Martyr* speaks) for distinction, and for declaration of their nature: and 'twas a great controversy of old; whether they were *divini* or *humani*, by imposition, or nature;

nature; and some decide it, in a middle way; That they are by imposition, yet not rash, nor, *de longo*, as it hits by chance, but with respect had (at least in the first imposition) to the nature of the things themselves, that so *Convenient rebus nomina saepe suis*.

Vid. Andrew.
serm. p. 77.
& A. Lapide
in loc.

And such a name is *Immanuel*, *nomen natura*, saith *Lyra* and others, (which is the same in effect, with in his proper name, *Jesur*) 'tis a Name that expresse his nature; yea, his two natures in one *Hypostasis*, *God with us*; *With us*, not only spiritually that he reconciles God and us, *Col. 1. 20.* nor yet only *with us*, because he takes our part, and helps us; but he is really with us, *habitans in nobis*, being made *flesh of our flesh*, *John. 1. ver. 1. 14.* In which name, that is, *God with us*, we have according to the three words, these. 3. points considerable.

1. That Christ was *God*. 2. That he was *Man*, with us. 3. That he was God and man *in one person*, *God with us*.

1. Christ, because he was to be a *Saviour*, must needs be first *God*; and that first in respect of the *Evil to be removed*, the heynousness of *sin*, which none could expiate; the infiniteness of *God's wrath*, which none could pacifie; the power of *death*, which none could abolish; the bondage of the *Devil*, whom none could vanquish, but only *God*; And 2. in respect of the *Good, to be restored*, and conferred, viz. perfect righteousness, and eternal happiness; which none could do, but *God*.

2. We have had a glimpse of Christ in the *Mount*, as *Deus in monte*; Let us see him now in the *valley*, as he was *Man*, whose nature he took; and that all, that he might cure all, *Quod non assumpsit, non curavit*, say the School: And this he did.

First

First, that, in the same Nature which had sinned, according to the exact rule of justice, satisfaction might be made.

Secondly, That he might fulfill the Law, and undergo Death; without which, could be no remission of sins.

Thirdly, That, he being made the Son of Man, and so our Brother, we might become the adopted Sons of God.

Fourthly, That being made like unto his brethren, he might be toucht with a fellow-feeling of our infirmities.

Fifthly, and lastly, That he assuming our flesh, and raising it from death, and advancing it into heaven, might give us assurance, that he shall *change our vile body, that it may be fashioned like unto his glorious body.* Phil. 3. Ver. 21.

Now, that Christ was true man, I need no other argument, than that which Tertullian useth (*lib. de carne Christi cap. 5.*) *Natus est filius Dei, mortuus, sepultus*: He was born, and died, and was buried: *sed quomodo hac vera in illo erant?* How could these things be true? if he had not in him, a subject capable of them, *Carnem scilicet hanc, sanguine suffusam, ossibus substructam, nervis intextam, venis implexam, qua Nasci et Mori novit*, (a most Elegant expression); if he had not (saith he) this flesh of ours, mingled with blood, supported with bones, woven with nervs, embroydered with veins: God bid *Abaz* ask a signe, whether in the height above, or in the depths beneath; behold, we have seen this signe in both: in the height above, as he was God, and in the depth beneath, as he was Man; Let us now see heaven and earth joyn'd together, God, and Man, in one Person, and so really *Immanuel*.

G g

God

God with us; And this he was, that so partaking of both Natures, he might be a fit Mediator between both, to reconcile man to God, and to reveal God to man; to undergo death, as man, and overcome death, as God; that he might speak to God the Father for us; and from the Father, to us; and we present our prayers to God the Father by him, and so become a perfect Redeemer; he being *Immanuel*, *God with us*.

2. Part.

I could here go on, did not the Wonder stop me, and bid me stand a while to behold it; for ther's an *Ecce* stands o're the Text, like the *Star over the Inn* where Christ was born; and a *signe* hangs out before it too, which tell us, there's a strange sight to be seen, which is the 2d. General part of the Text, *The strange, and wonderful manner* of it; we may set Behold, almost on every word in the Text. Behold a *signe*, *signum admirationis*, a signe of wonder; and behold, 'tis a *gift*, The Lord shall give it: and behold, to you: To you, rebellious *Jewes*, sayes the Prophet here; to you unbelieving Gentiles (said the Angel afterwards) and that which follows, more strange than all the rest, Behold, a *Mother*, that's a *Virgin*; and God, that's Man. The Lord himself shall give you a *signe*, Behold, &c.

Hom. 1. de
Nat. Christi.

Quid primum mirer? quid postremum? cries *Eusebius*. *Emissenus*; Here's such a world of wonders, that I know not which to admire first: That of *Quintilian*, is true here, *Mirabilis auferunt vocem*, that miracles deprive a man of speech, and put him to a silent admiration. When a man considers ~~only his Nature~~, that the infinite and immortal God, should assume finite, and mortal flesh; and yet assume not the person of man, but onely his Nature: and that the Nature assum'd, had no subsistence of it's own; but that the nature of God, and the nature of
Man,

Man, made but one Person; which very Person was from all eternity : this might well make one to cry with *Nazianzen*, in amazement, *o vis agniti patris, o vis incomprensibilis agniti*. O new strange mixture, and admirable unheard-of *Orat. 42.* temper; 'Tis a paradox to reason. And with *St. Cyrian*, in wonderment, *Miror quomodo Deo adhaerit Caro*, I wonder, how flesh and blood could cleave to God.

To see the Sun of Righteousness, like *Hezekiah's* sun, to go *ten degrees backward*; In this signe of *Abaz*, *2. Reg. 10. 11.* 9. degrees of the Angels, and one degree lower than the ordinary condition of men; being a *worm* and no *man*: *St. Bernard* might well call it *Apparitionem mirabiliter admirandam*, a Sight wonderously to be wonder'd at; this was the Lord's doing, and 'tis *factum mirabile*, marveilous in our eyes, *Pf. 118. 23.* That an *incomprehensible* essence, should be *comprehended* in a narrow womb; that the *Antient of dayes* should become an infant of a *span long*; that the *Word* it self, should not be able to *speak a word*; (I am almost Non-plus'd!) That the *bread of Life*, should be born in *Bethleem*, that signifies indeed, the *house of bread*; yet so poor a house, that there was scarce any bread in it: That the *King of Heaven* should be born there, not in a Royal Pallace, but in a poor *Inn*; and there, not in the best Chamber, but in the *Stable*, where the finest *Linnen* was but straw; and the hangings of the room, no costlier than such as the *spider* wove; and the best *Cradle* his Mother had, A *Cratch*: This is to humane conceit *lyce absurdum*, or (as *St. Chrysostome* speaks) *quoddammodo, et intelligitur ymagi*, the most incredible thing that ever was, full of wonder and astonishment. *St. Bernard* observes 3 main Wonders in it.

I. *Mater, & Virgo*; that a Virgin should become a Mother; and being a Mother, should yet remain a Virgin: *Parturiant montes*, is not so strange as this;

not onely the Virgin, when she heard it, but the Angel, I think, that told her, did much admire at it.

2. The second Wonder was, *Deus et homo*; that God should be made man, and man should be God. This is *deus, et deus maior*, it can neither be express'd, nor conceiv'd; 'tis *miraculum miraculorum*, such a Mystery, as must be reverently believ'd, not curiously searcht into.

3. And that's the third Wonder, *Fides & ratio*; that the heart should believe all this, without reason, and beside reason, yea, above reason.

1. part. 15. q.
6. Art.

Aquinas puts a Question, whether God cannot do greater and better things than he hath done? and his Answer is in the affirmative, that he can; but yet he excepts 3. things, than which, there cannot be Better, as he saith, viz. 1. the *Incarnation* of Christ: 2. the *Motherhood* of her that brought him forth: 3. the *salvation* and happiness of Man. For God cannot make a better Man, than the *man Christ Jesus*, who was also God: Nor a better Mother, than the *Virgin Mother*, and the Mother of such a Son; Nor a better or more happy estate for man, than to see, and *injoy God himself*. In respect of these, ther's nothing can be better, as there can be nothing better than God himself: This was the Strange new thing, that the Angel brought tydings of, such news as the world never heard of before, nor had ever seen in former Ages: The world before, had seen the Sun *stand still* in the time of *Josuah*; it had seen it *go back* in the time of *Hezekiah*; here, the Sun of righteousness, *descended down* upon the Earth, clouded with a Veyl of flesh. *Moses* saw a Bush burning, and yet green. *Aaron* had his Rod flourishing with blossoms, and fruit, without the help of man: *Moses* his Rod was turn'd into a Serpent; the red Sea divided

Luc. 1.

in

in two parts; the bread of Manna came down from heaven; and Elias was carryed up to heaven: But these were nothing, to the strange things in Christ's Nativity; when God was made *Man*, and born of a Virgin-Mother; when *Allmighty* power became *weak*; the bread of life became *hungry*; the fountain of *living waters*, *thirsty*; *salvation suffered*; and *life it self*, afterward dyed; and by that death, others were enliven'd: put them all together, and *St. Paul* may well call it a great *Mystery*; so great, that, as he speaks, in another case, 'tis *not* *describable*, beyond measure mystical: so that for a man to stand upon the brink, and but cast his eye to look down into it, 'twill make his brains to become giddy, and, running back with *St. Paul* affrighted, to cry, *O altitudo*, *O the depth*--- I can say no more, but what the Prophet sayes for me, His name was called *Wonderful*, *Isaiah* 9. 6.

There were other strange *signs*, that accompanied the birth of this Son. As, there was a strange new *Starr*, the Tongue of heaven, or rather, the Finger of God, that told, and poynted where he lay. 'Twas strange, that *Augustus* should refuse the title of *Lord* as *Suetonius* reports, and, as *Orosius* adds, that he refus'd it, on the same day that *Christ* was born: That the Temple, dedicated to the *Goddess of Peace*, should fall to the ground, when the *Prince of Peace* was born; and that a *Spring of Oyl* should ascend out of the Earth, when the *Anoynted of the Lord*, descended from heaven.

I could tell you other Stories, as strange as these, but I need not prosecute the Argument: I dare undertake, ye are all of my mind; that this *signe*, was a wonderfull sign. But, in the third place, wonderfull things, are not always the truest. *Admiranda canunt, sed non credenda* 3. Part.

credenda Poeta; Poets tell wonders, but fables; No; but this Wonder here, is, as St. *Augustin* speaks in another case, *miris, sed veris modis*, as true, as strange: If I were to deal with Heathens, *Minerva's* birth out of *Jupiter's* braine, might prove a *posse* in general; and the *Sibylls*, certain propheticall women among them, joyntly prophesied of this birth; in particular,

Lep'ids in loc.

En nova progenies cœlo demittitur alto,

Chara Deum soboles! sings one of them, in *Virgil*. But I speak to Christians, to whom a sufficient proof it is, that the Old, and new Testament, accord herein; The Prophet foretells it here, *Ecce Virgo pariet*, A Virgin shall bring forth; And the Angel affirms, it came to pass, *Ecce Virgo peperit*, To you is born this day; in the City of David, even Christ the Lord. *Sic jam dictum est, quod prædictum erat*. The Logick and close-fist of the Law, is turn'd into the *Rhetorick*, and open the hand of the Gospel; legal and propheticall obscurities, into cleer and Evangelical Truths; so that St. *Paul* say's 'tis ~~manifest~~, taken in the Church *pro confesso*, and without controversy, *Christ manifested in the flesh*; and therefore, 'tis most true, which Truth it self hath promised; *The Lord himself will give you a signe, &c.*

Luc. 2. 11.

1. Tim. 3. 16.

We have shaken the *branches* of the *Tree*, Let us now gather up some *fruit*: 'tis not only a tree for knowledge, but a *Tree of Life*, on which there grows, both *Cognitio salutis*, and *Salus cognitionis*, the knowledge of happiness, and the happiness of knowledg, viz. to know God, and him whom he hath sent, *Jesus Christ*: Had a man all the books in his brain, which be in the *Vatican*; and so much learning as to be Tutor to *Solomon* in the ~~art~~ of his wisdom; yet if he knew not this *Tree of knowledg*; and if he felt not the warme beams

beams of the Sun of righteousness beat upon his own heart; for all his light of knowledg, he might be depriv'd of the light of glory; and cast out into utter darkness.

But this sun comes with *healing in his wings*, Mal. 4. v. 2. and the *leaves of this Tree*; are to *heal the Nations*, Rev. 22. v. 2. But since there is no *healing* without *application*, see the several virtues of the leaves that grow upon the branches of the Text, and apply them to your selves. I shall make them 12. in number, to equal the number of the fruits, that grew upon the Tree of life, Rev. 22. 2.

First, When we see the *harmony* between the Text, and our Creed, between the Prophet and Evangelists; it may serve to *strengthen our faith*, so that we may say with holy David, Psal. 48. 7. *As we have heard, so we have seen*; As we have heard in the Prophet, so we have seen in the Gospel.

Secondly, Is it a *Signe*, and set out with, *Behold*: this may *raise our admiration*, so that we may say with the Apostle, *O the height of the riches of God's mercy, how unsearchable are his paths, and his ways past finding out*?

Thirdly, Was it therefore, [*propter hoc*] viz. when his people were averse and cross, that he should then give them a *signe*? did grace superabound, where sin had abounded first? Then learn to *requite evil with good*; which is the most noble kind of victory, and makes a man most like his Maker.

Fourthly, Did a *Virgin* conceive, and bring him forth? this may provoke our imitation, To *conceive Christ in our hearts*, by faithfull apprehension, and to bring him forth by Charitable operations: Mat. 12. 50. *Who-soever doth the will of my Father, the same is my brother, and sister, and mother.*

Fifthly,

Fiftly, Did the *Virgin-Mother* bear this Son? This may *elevate our devotion*, to reverence the blessed Mother, but to adore the Blessing Son.

Sixtly, Is Christ become man for us? This ought to *kindle our love to him*, that did so much for us, *Quantò pro me vilior, tantò mihi charior*, is St. Bernard's use, and the Apostle presseth it hard, *If any man love not the Lord Jesus, let him be Anathema*, 1 Cor. 16.

Seventhy, Is God become man? then *learn Humility*; He bowed the heavens, yea, he bowed himself, to come down to thee; do not thou, base Earth, exalt thy self, but humbly acknowledg thine own vileness, which caus'd the Son of God, to descend so low, as to become the Son of man.

Eightly, Is Christ God? this may *arm our hope* against despaire: there is not now, *mors in Ollâ*, death in the pot, but life it self, in our *Earthen Vessel*; the Deity in a humane body, like *Gideon's Lamp* in an Earthen Pitcher, which being broken, hath put all our Enemies to flight.

Ninthly, Is Christ God and man in one Person? then we are sure, He is a *fit Mediator*, and Advocate with God, for man; so that whosoever (with *Simeon*) shall take this Son in the Arms of his faith, and love; the King of Heaven, will not be displeas'd, but reconciled through him; like the Philosopher, that taking the Emperor's yong Son in his Armes, disarm'd the Father of his fury.

Tenthly, Is this God and Man, named *Immanuel*, *God with us*? then be not afraid, *etiamsi fractus illabatur orbis*. The *signe* in the Text, is the signe of the Son of Man, and bears the same *Motto*, *In hoc Signo vinces*. for, *If God be with us, who can be against us?* Rom. 8.

Eleventhy,

Eleventhly, in the 11th place, Did the Lord give this signe, and that when we were his enemies? Then, Behold here his Love again; 'tis *Cornelius a Lapide's* note, That 'tis not *Nos cum Deo*, *sed Deus cum nobis*, He came to us, not we to him; *à nobis diffidium*, *pax autem à Deo*: We broke the peace, and yet he seeks for reconciliation; yea, he came down to dwell with us, that we might go up, and dwell with him.

Twelfthly, and Lastly, (that I may make up the whole dozen); All this may serve to exalt our joy: for Christ incarnate, and made flesh, is the best news, and so the greatest matter of joy that ever was. The Hebrew word *Basbar*, for Flesh, may intimate as much, which [in *Piel*] signifies also glad tydings: this at his birth the Angel proclaim'd; and a whole Quire of Angels besides, for joy, sung a *Christmass Carol*, *Luc. 2*. Yea those grave Sage Pieces of the East, at the sight of him, rejoyced exceedingly; and shall we hang up our Harps, and hang down our Heads, as sad, or senseless? No, Let us sing with the Psalmist, *This is the day which the Lord hath made*, yea, wherein the Lord himself was made, *Let us rejoyce, and be glad therein*; Always provided, that our *rejoice* (the Gospel-word for joy) be *inquitus*, which is the *Septuagint's* word. So, that, *mens se bene habeat*, as the word imports, that neither our Bodies be dis-tempered, nor our Souls disordered; that so we may rejoyce, as *St. Bernard* wisht, *de nativitate*, & *non de vanitate*, for the birth of Christ, and not for the bringing forth of sin.

But I doubt I have stretcht your patience: I am sure I have not followed *St. Bernard's* example, who being to preach on *Christ's Nativity*, said, The shortness of the day, constrain'd him to shorten his Sermon:

H h

and

SEYM. I. in
Vig. Nat.

and the ingenious Father, would not have any to wonder, that his words were short, *quando & Deus pater Verbum fecerat abbreviatum*; since God the Father had abbreviated his own Word.

But this *breve Verbum*, is *cœlesti suavitate refertum*, as he says in another place, yea, as one calls it, '*breviarium Evangelii*, the breife sum of the whole Gospel; For which *short Word*, the same that was conceived, and born of the Virgin Mother, let us give everlasting thanks, to God the Father, through the Holy Spirit: To which blessed Trinity, Father, Son, and Holy Ghost, be ascribed all Honour, and Glory &c.

A M E N.

THE.



THE SAINTS PILGRIMAGE ON EARTH.

S E R M O N X.

Psalm 39. 12. latter part.

I am a stranger with thee, and a sojourner, as all my fathers were.

STrange things are commonly very pleasing, and taking with many: as, strange fashions, and strange flesh, strange Doctrins, and strange Teachers; If Paul come as a Stranger and preach at Athens, the City will soon flock to him, to hear the new Doctrin, and strange things delivered by him, *Ac.* 17. 19, 20.

If an Outlandish Quack, do but mount his Bank among us, what resort will be to him? and how will

H h 2

he

he be cryed up, above the greatest Doctors, and best Physicians of the place? And a Prophet that comes out of another *Countrey*, usually wants not *honour*, saith our Saviour: when as, at home, and among his acquaintants, he commonly doth, *Mat. 13. 57.*

I suppose then, you will do me that favour, as to give me the hearing, because a stranger; as *David* in the Text, did hope that God would hear, and give eare to him upon this ground, because he was a stranger with him. Hear my prayer, o Lord, and give eare unto my Cry, for I am a stranger with thee, &c. *Psalm 135. 19.* The words signifie, one, that is without House, or home, of his own; one that is out of his own Country, and hath no certain fixed habitation, but is travailing homward, and sojourns onely a while at a place. This we may collect from the several Translations, which the words admit in Scripture: for, *Psalm 135. 19.* in *Alf. 7. 6.* is rendered, a sojourner in a strange Land: at *v. 29. ejusd. cap.* it is translated a stranger. Moses was a stranger in the Land of Midian: *Eph. 2. 19.* there 'tis a *forreiner*; and is opposed to a *Domestique*, or one that is of the Household of God. For the 2d. *Psalm 135. 19.* that's usually translated a *Pilgrim*, as, *1 Pet. 2. 11.* I beseech you as strangers, and *Psalm 135. 19.* *Pilgrims*: And *Heb. 11. 13.* they confess'd that they were *strangers*, and *Psalm 135. 19.* *Pilgrims*, upon Earth: And thus much *David* confesseth too, and makes it an Argument to prevail with God for audience, and that he would pittie his sad condition; As if he had said, Though I may seem to be *somebody* in this world, and were able to do something in it, being impowered with the glory and riches, with the strength and wealth of a Kingdome; yet, Alas, the Earth that I tread upon, and the Possessi-

ons, and Pallaces that I enjoy, they are none of my owne; they are rather Thine O Lord, than mine; for truly I am but a *forreine stranger*, and a poor *Pilgrim*, out of my Country; I am no Cittizen of the World, neither have any continuing City, or house to dwell in: I am but a *sojourner* for a little while here, being travailling to another home, in a better Country. And therefore seeing I am to make but so short an abode in this place, and so little a stay in this life, use, I beseech thee, that favour and mercy towards me, which thou hast commanded should be us'd towards strangers, who were not to be *injured nor vexed*, *Exod. 22. 21.* nor to be *wrong'd*, nor *oppressed*, *Exod. 23. 9.* but to be *refresh'd* and *relieved*, *Exod. 23. 12.* *Levit. 25. 35.* yea, to be *loved* and *nourished*, *Deut. 10. 18, 19.* And therefore, regard me as a poor stranger, destitute of friends, who am come under the shadow of thy wings for shelter, and protection: I confesse my self to be in the same condition that my Fathers were; and therefore, I desire the same grace and favour at thy hands, as they had before me; *for, I am a stranger with thee, and a sojourner as all my Fathers were.* You see the coherence, and the meaning of the words, which I may call, *The Saints Pilgrimage upon Earth*; from whence we may infer,

1. That the *Saints* upon Earth, have *no settled place* of abode; they are but *strangers and sojourners* here, as *all their Fathers were.*

2. That, being out of their Country, and having here no continuing City, they must, like Pilgrims and strangers, be travelling home-wards, to the new *Jerusalem* which is above.

1. *Socrates* being ask'd what Country-man he was,

Joh. 3. 8.

1. Joh. 3. 9.

was, answered, that he was ~~an~~ ^{an} ~~native~~ ^{native}, of the Country of the world? but the Servants of God, and Christ, must not account themselves so; for their Master tells them, that they are *not of the World*, Joh. 15. 19. No they are but strangers upon earth, Psal. 119. 19. Their home is in Heaven; for, from thence, they had their birth, especially their *new birth*, being born of the *spirit*, and born of *God*, and therefore *Jerusalem* above, is call'd their *Mother*, Gal. 4. 26. And besides, there they live too, if they live as they should? for, there they trade, and converse, and lay up their treasure; they can carry none with them; (for the Grand Searcher Death will seize 'em); but return it by Bills of exchange to God, and his poor servants; there's their ~~ministry~~ ^{ministry}, their *conversation*, Phil. 3. 20. being Citizens with the saints, and of the household of God, Eph. 2. 19. Wherefore, while they live upon Earth, they are both *strangers*, and *stragglers*; strangers as belonging to another Country, and stragglers having no abiding place, nor continuing Citty, but, like *Pilgrims*, seeking for one to come, Heb. 13. 14. *We have here no continuing Citty*, saith the Apostle; neither for the buildings, nor yet for the inhabitants: for the first, there is none that continue long, *nec quoad materiam, nec quoad formam* whether we respect their *matter*, or their *form*; For their *materials*, how many are quite rased, and ruin'd, having nothing but paper-Walls of a few written Histories, to maintain their memories; and if they do continue for certain Ages, yet, like *Argos* his ship, they are so patcht and piec'd, that they may be questioned whether they be the same.

And for their *form* (*i. e.*) their *Laws* and Government, were they as sacred and inviolable as those of the *Medes* and *Persians*; yet are they subject to alteration,

ration, and change. Let *Rome* speak for the rest, which hath had her Kings, and Consuls, her Tribunes, Decemvirs, Triumvirs, and Consuls again; after all, her Emperours, and now her Popes. The greatest Monarchies have had their Periods, their rise, and their fall; yea, the world it self passeth away; and therefore the Citties of it, cannot continue, nor yet the inhabitants of those Citties, whether we respect their possessions, or their persons: for their possessions, we find they are all like the two sons of *Adam*, *Abel*, (*i. e.*) *Vanity*, and *Cain*, *Possession*, but vain possessions; and though men use all means possible to entayl their Estates to their houses for ever, and call their Lands after their own names, yet, within some few ages, By how many names, have those Lands been call'd? *Copernicus* his opinion is true in this, that *the Earth moves*, and Earthly possessions pass from one generation to another: And if these pass not, yet their persons do, who are daily going on, and travailing to their long home; they do but lodge a little while in their *Inn* by the way, and on they go in their pilgrimage till they come to their country. Hence it is that *David* calls this world, where he led his life a while, the *house or place of his pilgrimage* *vim vagatorum*, as *Pf. 119. 54.* and *St. Peter* *Septuag.* calls it, *τὸν νομαδικὸν χρόνον*, the time of our Sojournings, *1 Pet. 1. 17.* And not onely *Peter* and *David*, but all our Fathers have confessed as much. Our Father *Abraham*, by faith sojourned in the Land of promise, as in a strange Country, *Heb. 11. 9.* Old Father *Jacob* in expresse terms calls his life, a Pilgrimage, *Gen. 47. 9.* And the rest of the Fathers confessed themselves *Pilgrims*, and strangers upon Earth, *Heb. 11. 13.* God told the *Israelites* that they were but strangers, and

and sojourners, *Levit. 25. 23.* And the Prophet *Jeremy* allegorically speaking of Christ himself, saith, *Why should'st thou be as a stranger in the Land, and as a wayfaring man, that tarries but a night? Jer. 14. 8.* And yet so he was; He came to sojourn in the world for a while, as in a strange Land, and he came like a Traveller to an Inn, but there was no roome for him; he had no house of his own, neither had he where to lay his head. He came to his own, but his own receiv'd him not; but us'd him like a stranger, and strangely too; and therefore, making haste away, he appear'd in the habit of a travelling stranger after his resurrection, when he was returning back to Heaven again, *Luc. 24. 18.* And his disciples were all, so; they were all travellers, and went up and down doing good, as their Master did; *St. Paul* was literally a great traveller. *Bunting* hath reckon'd his traavailes to be 10270. miles, before his imprisonment in Rome; he was in journeyings often, *2 Cor. 11. 26.* And the rest were sent abroad, to go teach all Nations, *Mat. 28. 19.*

Mat. 9. 10.

Joh. 1. 11.

A.C. 10. 38.

But in respect of their souls, and their heavenly affections and dispositions, not onely the Apostles, but all Christians, are, and must be, *strangers to the world.*

Yea, the happiest man that is, that lives at peace, and ease, and sits himself down where he was born, in his Father's possession, that sits under his own Vine, and under his own Fig-tree; yet his condition here, is but *status viatoris*, the condition of a traveller; he walks with his staff as old *Jacob* did, 'till he come to the place of rest which remains for the people of God; then and not before, he shall sit down with *Abraham Isaac, and Jacob* in the kingdom of heaven, where he shall

shall rest from his labours, and his works shall follow him: The Heaven, that allwayes moves, is the only place of rest; there is no rest to be look'd for on earth, as long as we carry the tabernacles of the earthly houses of our bodies about us; we must look to have them taken down and removed, 'till we come to that house, *not made with bands eternal in the Heavens*, 2 Cor. 5. 1.

Thus the servants of God, are *strangers* and *Pilgrims* upon earth, whereas the men of this world, who are from beneath, though they be strangers too, subject to change and chance; yet they do not account themselves so: for, *they think their houses shall continue for ever*, Psal. 49. 11. and therefore get the *Houses of God too, into their possession*, Psal. 83. 12. but they are none of their portion, though their *portion* be in *this life*, Psal. 17. 14. They make Earth their Heaven, and the world their home, and never provide for another world; and therefore another world is provided for them, even a world of miseries.

But as for the Servants of God, their hopes and desires are fix'd upon another place; though they dwell in Houses of Clay, yet they live not after the fashions of the world, but after the Laws of their heavenly Country; the eye of their faith is ever looking after that; There they lay up their treasure, that where their treasure is, there may their heart be also; and their heart being there, they count themselves but *strangers, and sojourners* here, and, like pilgrims and travellers, are going homeward as fast as they can, *passing the time of their sojourning here, in fear*, as St. Peter exhorts, 1 Pet. 1. 17. [*in fear*] lest they should miscarry by the way.

Rom. 13, 2

And so I come to the second thing, that the Text

did inferr, viz. That, seeing we are out of our Country, and have no place of continuance here, we must, like *Strangers* and *Pilgrims*, be travailing homeward, and be seeking for a better Country which is in Heaven, and a Citty which God hath prepared for us there, *Heb. 11. 16.* How many thousand Christians, in a blind Zeal, have gone on pilgrimage to seek, and to see, the old *Jerusalem* on earth? how much more should we be *pilgrims* to the *Holy Land*, to finde the *new Jerusalem*, which is in heaven? The merchant will venture hard, and travel far, for the pretious things of the Indies — *curret Mercator ad Indos*: How much more should we be Merchant-Venturers for heaven, where ther's nothing of less value, than Gold, and Pearl, and pretious Stones, *Rev. 21.* Now, who would not travail hard, to go to such a place? besides, ther's our Father's house, and the house that Christ hath prepared for us; there lies our inheritance, and a Kingdom that God hath promis'd us, where *one day* spent in those *Courts* of the Lord, will be *better than a thousand in the Tents of ungodliness* here upon Earth, *Psal. 84. 10.* Up then and away, and look for better times there; and a better Country too, than any under the Sun; for there we shall dwell together in unity, and sweet society; in riches, and glory, and safety, and pleasures for evermore. Let none say, that this Country is *Terra incognita*, a Land that was never yet discovered; for, 'tis Laid open to us daily, in the reading and preaching of the Word; 'tis a *Citty upon a Hill that cannot be hid*, *Mat. 5. 14.* so that, *if it be hid to any* (as the Apostle speaks of his Gospel) *it is hid to them that are lost*, that are lost for ever; yet, to Christian travellers here below,

below, 'tis not fully and perfectly discovered; they see it but in a *Glass*, at a distance, viz. through the *prospectiv* *Glass* of the promise, by the *eye of faith*; and therefore, they must look after it, and, like *pilgrims* and *strangers*, must travaile for it, 'till they enter into that Land of promise, of which, the Land of Canaan, was but a figure and a Type.

But, how are strangers and travellers known, that *Quest.*
we may know how to be like them?

They are known by divers marks. *Resp.*

A *stranger* is known by his *language*, and speech: *Peter* was known so; Surely, said they, thou art one of his disciples, for even thy *speech* bewrayeth thee, *Mat.* 26. 73. Indeed, a mans speech, is a sure signe to know, whether he be one of Christs disciples, or not; The *Ephraimites* were discovered by the *Gileadites*, in that they could not pronounce *Shibboleth* aright (with the aspiration); their *speech* betray'd them, *Judg.* 12. 16. Now, *Christian-strangers* speake the *holy tongue*, and the *Language of Canaan*; and their speech is savory, and seasoned with goodness, whereas the men of the world speake none but their mother-tongue, the *Language of the Earth*, or if they do get some ends, and words of heavenly language, 'tis but to please those with whom they converse, and to drive their trade withall: there being divers, That like the *Eagle*, can fly aloft toward *heaven*, in their words, and with their eyes; but 'tis but to catch their prey the better upon *Earth*; for otherwise, their naturall speech is corrupt, and rotten *corrupt*, as the Apostle calls it, filthy, and stinking communication, *Eph.* 4. 29. Besides, the heavenly strangers, speake but little, being

The Saints Pilgrimage on Earth.

244

1st. 1. 19.

being *swift to heare, but slow to speake*; they *set a watch upon their mouths*; and *keep the doore of their lips*; whereas those of the world, are full of *idle words*, and *vain babbling*, and *vain repetitions*, and say with them in the 12. *Psal. v. 4. Our tongues are our own, we are they that ought to speake, Who is Lord over us?* whereas, *In many words there cannot want iniquity*, saith wise *Solomon*, Pro. 10. 19.

2:

2. *Theol. 4. 11.*

A stranger, and traveller, never meddles with others, but onely with his own business; he *studies to be quiet and peaceable*, meek and lowly; and never wrongs, nor hurts any man; so, such as are travelling to the holy-Land, and the heavenly Canaan, being led by the Spirit, they shew the *fruits of the spirit*, which are, *Love, peace, long-suffering, gentleness, goodnes, meeknes*; Gal. 5. 22. They shew they have learn'd their Master's lesson, and follow him, in lowliness and meekness; and so at last, when they come home, they find rest, *eternall rest to their souls*. Mat. 11. 29.

3:

A stranger and traveller, beares great affection to his country, and is alwayes thinking of his journey's end: And so the Christian-traveller *sets his affections on things above*, Col. 3. 2. He minds not Earth, so much as heaven, and the way thither; God and Christ are to him *all in all*, Col. 3. 11. As for the world, as he is not of it, so he useth it onely, as *though he us'd it not*, 1 Cor. 7. 31. He makes use of it onely as a traveller doth of his staff, to keep him a little out of the dirt, and layes it by when he comes at home, his most and his best thoughts are fixt on heaven, that's the *North-Pole*; that drawes the *compass* of his affections thither, which never rest, but when settled there.

Strangers

Strangers and travellers slight the barking of dogs; they neither care, nor wonder at it, but go on with patience, and so doth the traveller to heaven: though the dogs of the world, bark at him, and bite him too sometimes, with sharp and venom'd slanders, and with false and lying reproches, yet he passes by it, and beares it patiently, as *David* did the cursing of *Shimei*; though that *Dog* (as the Text calls him) ran barking after him, as he went by the way, yet saith *David*, *Let him alone, perhaps 'tis for my good*, 2 Sam. 16. 11, 12. I, it is for our good too, it makes us happy, when men revile us, and speak evil of us falsely; Mat. 5. 11. And let us remember, that the time will come, when such *Dogs* shall bark no more, but shall be shut out of doors, out of the new Jerusalem, and howl in everlasting torments for ever, *Without shall be Dogs*, saith *St. John*, Rev. 22. 15.

Strangers and Pilgrims, are sparing in their expenses; they are not like the younger-brother, in the 15. of *Luk* v. 13. that travel'd into a far Country, and spent his estate in riotous living: No, such as are travelling toward heaven, spend not their meanes in rioting; and drunkenness, in chambering, and wantonness, but according to *St. Peter's* advice, as *pilgrims and strangers*, they abstain from fleshly lusts; and, like the wise-men from the East, travel onely to find Christ, and to spend what they can upon Him: which that they may do, they are not taken with the vain delights, and allurements of the world, which may stay, or hinder them in their journey; they are not like the travellers of our times, that learn little abroad, but strange fashions, and strange gestures, and ill manners; that return home, farr worse, than they went out; like *Levina* in *Martial*, that travelling to *Baie* a Ci-

5

1 Pet. 2. 11.

Lev. in 1
Pet. 2. 11.

Gen. 34. 1.

Hieron.

Col. 3. 2.

6.

Esp. 14. 8.

Luc. 2. 19.

Phil. 1. 13.

ty in *Campania*, *Penelope venit, sed abiit Helena*; like *Dinah*, that went abroad to see the Country, and got a *clap* before she came home. Now, christian travellers are wary of such infection; as they are strangers in the world, so likewise to it, *Transcuntis circa transcuntis occupari non decet*, They minde not Earthly things, nor fashion themselves according to the world, Rom. 12. 2.

And lastly, A Traveller is willing to part from his lodging and Inn; a waifaring man carries but a night, saith *Jeremy*, if he stay a day, he hastes to be gone, and 'tis a good signe, that a christian is travelling to his heavenly home, when he departs willingly from this Inn of the world; when he can sing, with *Simeon*, his *Nunc dimittis*; and say with *St. Paul*, *Cupio dissolvi*; when he can willingly put off his Cloaths to go to Bed to his eternal rest; when without grudging he can leave the house of his pilgrimage, to go to his eternal House in the heavens; and can say with holy *David*, *As the Hart panteth after the water brooks, so panteth my soul after thee, O God: When shall I come and appear before the Presence of God?* Psal. 42. 1, 2.

Thus we must carry our selves, like pilgrims and travellers; and that we may the better get to our Country, let us take these short directions for our Journey.

1. We must rise early and set out betimes, that we may have the day before us, as travellers use to do, that have a great journey to go in a short, and a winter-day.

Now the way to heaven is no short, and easy way: *Non est à terris mollis ad astra via*, and the time allotted us to travail it in, is but a winters-day, short, and dirty; *Few and evill are the dayes of my pilgrimage*, said old *Jacob*: yea, all our daies make but one day of life;

Gen. 47. 9.

life; as 'tis said in the Hebr. of *Enoch & Lamech*, that all their daies, *in fruit*, in the singular number, they were reckon'd but one day; yea, the longest mortall life that ever was, comes short of one day in Gods account, to whom, *a thousand years are but as one day*; and now he that lives longest, seldome attains to one hour, or the twelfth part of such a day as the Patriarchs lived: for the day of our life, as *Moses* hath measured it, is but 70. yeares, and that is but the twelfth part of 840. whereas *Adam* lived 930. which wants but 70. of 1000. *Methusalem* lived longer; and with us, scarce the 70th. person lives so long as 70. yeares.

Pl. 80. 4.

Since then the day of our journey is so short; we had need to be up betimes. *David* was such a traveller, *Psal. 63. v. 1. O God thou art my God, Early will I seeke thee*, Early, (*i. e.*) in the morning of our life, in the dayes of our youth, before the shadow of Death, and the night of the Grave approach; (*isphor & in's Musens*) the morning is full of life, and fittest for travaile, especially in such a long journey as it is to heaven.

Be stirring therefore betimes, even with the dawning of the day: Especially when the *day-starr* appears, and the day of grace affords us light; for, such Early travellers are most likely to get soonest to heaven, as God hath promised, *Pro. 8. 17.*

Iof. 6. 15.

2. As we must rise betimes, so we must *bid adieu* to all our old acquaintants, (*i. e.*) to all our old corrupt affections and desires, to our beloved and our darling sins.

These will be loath to part with you, and will plead strongly to enjoy your company still. The Flesh will say; what, wilt thou forsake thy bosome friend? one that is so near and dear to thee? The World will cry, I have been thy servant thus long, to feed thee with honour,

honour, pleasure, and profit; and now wilt thou leave me thus? The Devil, hee'l plead, I have had possession these many yeares, and do you come now, with a Writ *de Ejectione Firme* to cast me out? but we must be deafe to these, and the like temptations, which will be more, and more strong, at that time when we begin to set upon this work: but we must shake them all off, kindred, and friends, and all, *Mat. 10.*

*in Epist.
ad Heliodor.*

37. *etiam per calcatum perge patrem, Hierom.* If our father should stand in our way to heaven, we must prefer Christ before him, *Luk. 14. 26.* Yea, we must forsake our very selves, to follow Christ, in this our heavenly pilgrimage, *Mark. 8. 34.*

3. Having bid adieu to our old acquaintants, we must cast away every thing that presserh downe, and that which may hinder us in our journey; now Sin is a heavy burthen, and sticks close to us, which, in the first place, we must cast away, that we may *run with patience the race that is sett before us*, *Heb. 12. 1.*

Rom. 6. 6.

We must crucifie, and cast off the *old Man*, *Eph. 4. 22.* for he hath neither Will, nor Legs that are fit for travaile; and we must put on the *new man*, which is active and stirring, that so, becoming new creatures, we may be able to walk, *girding up our Loynes with the Girdle of truth, and having our Feet shod with the preparation of the Gospel*, *Eph. 6. 14.* And then, in the name of God, let us Go-forward, and that's a fourth Direction.

*Eph. 4. 14.
Gal. 6. 15.*

4. *Never to looke behind us*, or to return back, or to stand still, 'till we come to our long, and our long'd-for Home; Remember *Lot's wife*; and never look back toward *Sodom*, but stedfastly *set your faces to go to Jerusalem*, as our Saviour did his, *Luk. 9. 51.* Forget that which is behinde, and *press forward toward that which*

The Saints Pilgrimage on Earth.

which is before, for the mighty prize of our high Calling, Phil. 3. 13. *Dayly growing up in grace, and going on in the right way, from strength to strength, from vertue to vertue, till we appear before God in Zion,* Psal. 84. 7.

5. In our journey, Let us *make choice of good company*; for, as there is a great deal of comfort in good company, so a great deal of danger in ill; there are many that goe to Hell for company, where it will not be, *The more the merrier*, but, *The more, the worse*: for every man there, is a firebrand, and the more of them, the greater and hotter will be the fire.

For direction therefore in this particular, take the little company which go in the narrow way, and *enter in at the straight gate*; for the multitude that go in the common road, and in the great *broad way*, are all going down to Hell, *Mat. 7. 13.*

6. And Lastly we must be sure to *get a good Guide*; Take heed of a blind one, such a one may lead both into the ditch, *Mat. 15. 14.* Now there is no better *Guide* than God; who can direct us with his *light*, and with his *truth*, and will conduct us to his holy mountain, *He will be our guide unto death*, Psal. 48. ult. and his good Spirit shall lead us into the Land of righteousness, Psal. 143. 10. Psal. 43. 3.

These Guides we had need to have, not only to direct us the way, but to protect us in it: for we shall meet with many *thieves*, that will set upon us, to rob, and to wound us, as the traveller was serv'd that went from *Jerusalem to Jericho*: Besides, there are dangerous *wild beasts* in the wilderness of the world, that will set upon us to devour us; for instance, ther's the Devil; that *roaring Lyon*, that goes about seeking whom Luc. 10. 30. he may devour: besides, there are *ravenous wolves*, 1 Pet. 5. 8. *Mat. 7. 15.*

K k

which

Cant. 2. 15.

Psal. 80. 13.

Psal. 124. 12.

which are most dangerous, when they come in *sheeps-clothing*; there are *little foxes*, and wild *Boars*, and fat *Bulls of Basan*, which will endeavour to do us mischief; but God is a sure refuge, in the time of trouble, a strong defence against all our enemies, and, *If he be with us*, 'tis no matter *who be against us*: *we need feare no evil*, Psal. 23. 4.

1. Wherefore, To close up all with a word of application: Though we have pass'd the morning of our life (as too many have done); yet, before 'tis night, let us get up, and poste away with speed: for the way to heaven, is not, as the worldly man thinks, *via brevis*, a short cut, to cry, *Lord, Lord*, when he lies upon his bed of death; No, Christ will not *know* such strangers, when they come to knock at heaven-gates, *Mat. 25. 11, 12. Not every one that saith unto him, Lord, Lord, shall enter into the kingdome of heaven, (saith Christ), but he that doth the will of my Father which is in Heaven*, Mat. 7. 21.

Psal. 137. 4.

Numb. 32.

2. Again, seeing we have here no abiding place, and do but sojourn for a while in the world, as strangers and travellers do in their Inn; Then let us *not set up our hopes* upon the things here below, as if we hop'd to hold them for ever, or as if we hop'd, there was nothing after them, to be hoped for: for the Saints are pilgrims and strangers upon earth; and know, that yet a little while, and men shall see them no more, and therefore, they sing not their songs in a strange Land; they set not up their staff, (as the children of *Gad*, and *Reuben*) on this side *Jordan*, but are travelling hard for *Canaan*, where they look to have an everlasting habitation, *Eternal in the heavens, that fadeeth not away*.

The true christian really believes that he is the adopted Son of God, and heir to a Kingdome; and therefore his

his thoughts, and his desires, are, wholly, at Court; and looks for that glorious Inheritance another day; in the mean time, he contemns the poor things of the world, and ventures all upon his future hopes; he will lay his life, and estate, and reputation, that he shall be happy in his heavenly Country; and relies upon God, with a confident expectation, that he shall be so; and therefore he dwells not in this world, but passeth onely through it, to his own Country; And, let us *pass the time of our sojourning so*; seeing we have here *no continuing City*, let us look for one to come, and one that shall last for ever. In *purchasing*, we regard not so much *Three lives*, as the *Fee-simple*; not so much a *Lease* for yeares, as *Land* that may go to us, and our heirs for ever. Let us not then, set so much by any thing in this world, which soon passeth away or we pass from it, as by that everlasting inheritance; in our heavenly country, which shall last for ever.

3. Again, Thirdly, seeing we have but a short day to finish our journey in, *let us be carefull that we spend it well*, and idle it not away, for having so short a time, it had need be pretious with us, that we do not lose a jot of it; Let us then make haste on our way, to work out our salvation, *while 'tis call'd To-day*; the devil himself is very busy, because he knows he hath *but a short time*: and the wicked will lose no time, *to work their wickedness in*; there be those that will *rise early to follow strong drink*: Balaam will ride, *Rev. 11. 12.* and hardly be stopt, for to get a bribe; and the *unjust steward*, will hasten to make freinds of unrighteous Mammon, *Esay. 5. 11.*

Let us be as wise in our generations: Let us begin our journey betimes, and with *Zachens*, come quickly, when Christ calls; *Now is the accepted time, now is*

the day of salvation; let it not slip, but make haste for heaven.

Let us travel for it, as *Mary* did to the Sepulchre, to find Christ, in the first day of the week, and in the first hour of the day, and defer it not, 'till the shadow of our day declines; but *seek the Lord, while he may be found, and call upon him while he is near*: That so, when we shall leave this world, wherein we do but sojourn like strangers for a little while, we may come into our Country, and *inherit a Kingdom prepared for us, from the beginning of the world*; which that we may do, Let us, in the mean time account our selves, as *David* did, but *strangers and sojourners* here, as *all our Fathers* were.

*Amen, Domine Jesu. } Ecce venio,
 } Veni cito.*

CHA-

CHARITY MAINTAINED.

SERMON XI.

Rom. 13. latter part of the 9th. Verſe.

And if there be any other commandement, it is brieſly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.

I Was the complaint of *Lippius* in his time, *Nulla unquam ætas ſecundior religionum, & ſterilior pietatis*: I wiſh the complaint may not be made true of our times; that it may never be ſaid of us, as it was of *Greece*, That there was never leſs wiſdom in *Greece*, than when the *ſeven wiſe men* lived in it; Never leſs practice of piety, and of heavenly wiſdom, than now, when there is moſt preaching, and profeſſion of piety: Which malady that we may remedy, and that our lives may be answerable to our profeſſion; if we be chriſtians, we muſt live as chriſtians ought to do, otherwiſe
it

1 Cor. 13.
ult.

Tom. 5.
Ser. 39.

Part in loc.

it may be said to us, as learned *Whitaker* once publicly said to the students in *Cambridge*, in his time, *Aut hoc non est Evangelium, aut vos non vivitis Evangelicè*; Either this is not the Gospel, or else Ye do not live as becometh the Gospel: Now among all the Gospel-graces, commended to us, by Christ and his Apostles, the exercise of none, is so often commanded, nor so frequently and earnestly press'd upon us, as that of *Charity*, which is preferred before all other graces of the second rate, *Col. 3. 14.* Yea, above *Faith* and *Hope*, those two of the first rank, being prime *Theological* vertues. Seeing then it is so necessary, I must in the first place crave it now; for if *Love* be not in your *Eares*, and in my *Tongue*, your hearing I am sure will be in vain; and my preaching in vain also; I am sure 'twas of so high esteeme with our Apostle *Paul*, that though he were *angelus* (as *St. Chrysostom* calls him) a Spirituall Paradise, and a glorious garden of fragrant vertues; yet there is no Flower in all this garden, smells so sweet, none so plentiful as that of *Love*; that *Herb of Grace*, ye shall find in every corner of his works; ye may see it planted in the midst of this chap. like the *Tree of Life* in the midst of the *Garden*, being indeed, like the *Heart* in the midst of the body, that gives life to the whole Chapter. In the former part whereof, *St Paul*, like a good *steward*, calls upon men (who are backward enough) to pay their debts; *tribute to whom tribute* &c. And upon his account, he sets down one *Petit*, one common debt which is still owing; and which he desires may still be so; and that is the debt of *Love*. Which debt differs from all other, in this; that 'tis still due, though never so often pay'd: 'tis *debitum*, men are always in arreare, and behind for that. *Semper debeo Charitatem*

tatem (saith St. Aug.) to *Celestinus* (the Deacon); Epist 62. *que sola; etiam reddita, semper detinet debitorem*, the bond of Love is never cancelled, but stands in full strength and force for ever: for whereas *vision* shall put out the eyes of faith, and *fruition* shall swallow up hope, (these being but *virtutes viae*); Love which is *virtus viae & patriae* too, that shall never fail; and men whilst they live here, whatsoever they faile in, must never faile in that; that fire must be carefully preserv'd, like the *Vestall* fire, or the fire of the Sanctuary, that never goes out; for Love (saith *Tertullian* that triple-
Tully) is *Christiani nominis thesaurus*: a christian mans
 treasure, out of which as out of a rich Exchequer he
 pays all his other debts, which are due either to God,
 or man, for 'tis, *tota creationis disciplina*, as the same
 father speaks, in the words of our Apostle, *the fulfilling of the Law*, which is here prov'd by particular in-
 duction, in the beginning of the verse, *Thou shalt not*
commit adultery, Thou shalt not kill &c. And if there
 be any other commandement, 'tis breisly contained in
 this saying, namely in this, *Thou shalt love thy neigh-*
bour as thy self.

Lib. de
 patientia.
 pag. 133.

Nature hath delighted much in contracting the larger
 volums of her works into lesser *Systems*; as the Elements
 are deduc'd to *mixt* bodies, these into *Vegetables*, *Ve-*
getables again into *Animals*, and all at last into one
 small *Compendium*, *Man*. Art likewise, imitating nature,
 hath endeavour'd the like. *Cosmographers* draw the
 whole Compass of the wide world into the narrow pre-
 cincts of a small *map*; and other learned *Artists*, have
 abridg'd the unconceivable Latitude of the *Liberal*
Sciences into short and concise *Epitomes*; But Art, and
 Nature, come both short of the God of nature, who
 drew at first in two small Tables the lively image of
 his

his infinite Will in a *Decalogue* of *Ten-words* (for so 'tis call'd,) and from thence it hath its Name, *Deut.* 4. 12. *Homer's Iliads* in a little Nutshell, are not to be compared to this, which the finger of God could onely write; for the Rabbins have observ'd that in these Ten words are contained no less then 248. affirmative precepts, the number of the joynts in our body; and 365. *Negatives*, the same number with the dayes in the Year; both which joyn'd together make 613. The very number of the letters wherein the *Decalogue* in Hebrew was first written, and yet all this comprehended in *Ten words*: Though this be a *Rabbinical Conceit* of the *Jews*, who, as divers affirm, were so well vers'd in the five books of *Moses*, that they could tell how many letters there were in them, and which letter was the middlemost (which is a shame to us that can hardly tell how many Chapters there are); yet here, by the way, it may teach us this good Lesson; That, all the dayes of the year, and so of all our life, we should endeavour to keep all the commandements, with all the members of our bodyes, and faculties of our soul.

These Ten Precepts, our Saviour hath reduc'd to two, *Mat.* 22. 37. On which Two, as on two *Poles*, the whole frame of the commandements move; and within which two, the course of our life, like the Course of the Sun within the two Tropicks, is bounded and limited, viz. *Love to God*, and *Love to our neighbour*: *Duo præcepta, sed una charitas*, sayes *Lombard* out of *St. Aug.* they are two Precepts, but they are both but one *Love*. And therefore *St. Paul*, the *Amanuensis* of the Spirit, well-skill'd in *stenography*, hath written the whole Law, in *triple* in one word, *drogonimus*, saith my Text. A word which is not us'd passively, in all the new Testament, but only in this place, which most Interpreters translate,

SMM-

Summatim comprehenditur; St. Auguft. Recapitulatur. Which word *Erasmus* censures for no good Latin, though *Pagnin*, and *à-Lapide*, and other Linguists, translate it so; is in few words comprehended, says the *Old English Bible*; is breifly comprehended, saith the *New*; Which is not a curtailing, but a full abridgment of the Law *In this saying*, There's the Law's *Epitomé*. Namely *in this* there's the *Anatomé*, of that *Epitomé* what that saying is, *Thou shalt love thy neighbour as thy self*: In which words are contain'd 3. distinct Particulars.

First, *The nature of the substantial duty required*, the affection of Love, *Thou shalt love.*

1.

Secondly, *The proper Object of this affection*, as it concerneth the second Table, and that's *Our neighbour*, *Thou shalt love thy neighbour.*

2.

Thirdly; *The measure of this affection*, as it respecteth this peculiar Object, it must be, *as our selves*. *Thou shalt love thy neighbour as thy self.*

3.

Of these in order, and first, of the *substantial duty* or affection of Love, *Thou shalt Love.*

I might tell you here the acute distinctions of the Schoole, how *Amor*, *Dilectio*, and *Charitas*, differ: I might give you also variety of divisions of the name of Love, (for 'tis at unity in it self) into *natural*, *carnal*, *rational*, and *Divine*, and as many descriptions of each, in all which I find more subtilty than satisfaction; for when they have done what they can, they do but wander in a Labyrinth, and want words to express what it is; 'Tis indeed the *shortest*, and the *longest Divinity*; short in the sentence; but large in the sense; *breviter collecta sed spiritualiter copiosa*, as *St. Cyprian* speaks of the Lords prayer; Or like a condensed body in Philosophy, *multum materia sub exigua dimensione continens*; for in this small period, we may finde matter sufficient to fill whole volumes.

I. Part.

L1 Do

Do not ask me then; What Love is; tell me rather what it is not; name what you can that good is, from a cup of cold water, even as high as God himself, and I dare pronounce of it at a venture, That is love; for God himself is Love, 1 Joh. 4. 16. As then the soul is in the body, so is Charity in God's Law, *Tota in toto, et tota in quolibet parte*, 'tis all in all, and all in every part of the Commandment: so that I may say of it, as the Philosopher speaks of universal justice, *Eth. 5. cap. 1. universalem iustitiam esse*, by a general kind of influence, it eminently contains all other particular subordinate virtues; And therefore St. Chrysostome upon those words of the Apostle, Gal. 5. 22. *The fruit of the Spirit is love, joy, peace, &c.* Well, saith he, doth the Apostle put Love in the first place, because that is *corde, et illa, et in dilectione, et in pacis dilectionis est dilectio*.

First, 'Tis the spring-head, and the main stream, which being divided into other virtues, is but a vast Current cut into so many several Channels, and lesser Rivulets, or as a common Cistern, emptying it self through a number of smaller Pipes, to all the Offices of a Christian life; 'Tis the Root that feeds all the branches; *the people shall be as a tree*, (as that Golden-mouth speaks) *rodeo branches of the tree of Vertues*; and the very base and foundation, that carrieth up the whole frame and building of a vertuous conversation; For, if we gather all the scattered Offices that man owes to man, and reduce them to certain heads, as they are done to our hand in the six Precepts of the second Table, and then contract these again, as far as you can goe, and the last resolution of all will be into Charity. If we take an Inventory of our whole debt, and sum up the parcels, the *Summa totalis* (as the Ethiopick Version renders the Text) will be no more but this, *Thou shalt love. Owe nothing to any man, but love one another*, saith our Apostle,

postle, ver. 8. We owe no less than this to every man, and we owe no more to any man; would you see the premisses prov'd by exact calculation, and enumeration of particulars? the Apostle doth it in 1 Cor. 13. where he reckons up a whole Catalogue of good works as the proper effect of *Charity*, which notwithstanding immediately flow from other virtues: for she, as their *Mistress*, setting them their tasks, and commanding what they must do, their properties and actions are attributed to her; so that hers they are, *imperative*, though not *elictive*; by her command, though not by her production; according to St. Greg. *Ad contra virtutum facta dilatatur charitas*, so that per diversam applicationem, she is *Proteus*-like chang'd into so many distinct Virtues.

First, saith our Apostle, It *suffers long*, and so is *longanimity*; it is *kind*, and so 'tis *courtesie*; it *envyeth not*, and so 'tis *ingenuity*; it *vanteeth not it self*, and so 'tis *modesty*; it is not *puffed up*, and so 'tis *humility*; it doth not *behave it self unseemly*, and so it is *decency*; it *seeketh not its own*, and so 'tis *equity*; it is not *easily provok'd*, and so it is *lenity*; it *thinketh no evil*, and so it is *simplicity*; it *rejoiceth in the truth*, and so it is *verity*; it *beareth all things*, and so it is *fortitude*; it *believeth all things*, and so it is *faith*; it *hopeth all things*, and so it is *confidence*; it *endureth all things*, and so it is *patience*; it *never faileth*, and so it is *perseverance*: *Ecce quot virtutes in una virtute!* So that we may say of it as *Leah* did of *Gad*, Gen. 30. v. 11. Behold a *troup*, *omnes in illa*, a *troup of virtues*, congregated, and linkt together in this one virtue of *Love*, for which cause it is called by the Apostle *vinculum* Col. 3. 24. *vinculum*, the *bond of perfection*: because in it, as in the common *Center*, all the actions of other habits, like so

many *Lines* flowing from the glorious Circle of virtues are *united*, and linkt together: it runs through the proper offices of other virtues like a *String* through the Beads in a rich *Chain* of Pearl, threading them up together into that *auream armillam virtutum*, that precious Bracelet of virtues; and good works, wherewith every soul must be adorn'd; that will render her self acceptable and gracious in the eyes of the *God of Love*.

3. Sent. dist.

23.

Indeed the Schools maintain a Conclusion, which the Master of the Sentences first borrowed from St. *Ambrose*; That Charity is the form of other virtues: which though it be not true in strict propriety of speech, and in that sense wherein *Bellarmino* and other later Papists understand it, and defend it, for evacuating the nature and power of justifying faith, and for the establishing the Doctrine of justification by, and salvation for the merits of good works; yet it may be true as St. *Ambrose* understood it, and in that sense wherein some ancienter Schoolmen express themselves, *Non est forma virtutum constitutiva, quasi complens eas in essendo, sed regitiva, quasi modificans eas in operando*,

3. Sent. dist.

23.

as *Bonavent.* speaks; so that howsoever we do not yield, that Charity is properly *forma virtutum*, the essential form of other virtues, from whence they have their being; for this (as I take it) is Charity mistaken: yet that we may have Charity maintain'd, we may well admit that it is *Norma virtutum*, the rule of them; in as much as it regulateth and qualifieth them; at least in *actibus exercitiis*, in their exercise, and operations, *ad extra*, ordering and directing them to their right end. *Love* then being the comprehension of all the duties required in the Law, these two Corollaries necessarily follow.

1. That

1. That no outward work is truly good, unless it be done in love.

2. That there is no true love without some external good works: briefly thus, No good work without love, 2^d No love without good works.

1. For the first: As Prudence in the actions of moral vertues, so Charity in the actions of Christian, hath such an universal and transcendent oversight and superintendency over them all, by qualifying and moderating them according to the exigence of present circumstances; that as there, if Prudence be wanting, all the actions of a moral man, though never so glorious in outward shew, are but *umbra virtutum*, meer shadows of vertues; indeed glittering vices, because they want their true Moderator, *Prudence*, in which they are concatenated: So here, if *Charity* be wanting, all the actions of a Christian man, shine they never so gloriously, to the dazling of the beholder's eyes, are in true judgment no better than (as St. *Augustin* hath long since censured them) *splendida peccata*; because they want their true Moderator, *Charity*: for hadst thou faith, that thou couldst remove mountains, yet if thou hast not Love, thou shalt not move St. *Paul* to think that thou art any thing more than *nothing*. Canst thou speak with the tongue of Men and Angels, and deceive thy self and others with thy Eloquence? yet thou canst never perswade him that thou art other, than as *sounding brass*, or *tinkling Cymbal*. Hadst thou the gift of *Prophecy*, and knewest all the secrets of God's Counsel, even to point out who are his Children, and who not; and canst demonstrate the mysteries of thy faith, and the Doctrines of thy Church: yet if thou hast not Love, thy Prophecies shall be like *Cassandra's*, never believed, though true; or never true, though believed.

In

In a word, were thy actions as good and glorious, as we can imagin, as, laying down ones life for the good of our Country, as *Codrus* among the *Athenians*, and divers among the *Romans* have done; yea laying down ones life for the faith of Christ, and giving away a mans whole *Estate* for the relief of the poor; yet were they as good as nothing in *St. Paul's* judgment, whose censure is peremptory, *Though I bestow all my goods to feed the poor, and though I give my body to be burnt, and have not charity, it profiteth me nothing. Non tàm præmium, quàm pœna debetur, and perfidiæ magis tormenta sunt, quàm corona victoriæ,* is *St. Hieroms* gloss. The very flames of *Martyrdom*, unless set on fire by love, are but *unhallowed fire* :

And the reasons are good; whether we consider the beginning, or the end of a work, truly good.

1. For first, Every good work truly so, must proceed from a lively faith; for without that, *'tis impossible to please God, Heb. 11.6.* Now *faith worketh by love, Gal. 5.6.* and though invisible in it self, is yet *seen by works, Jam. 2. 22.* From whence we may argue thus, That as that faith only is a true faith which is a working faith, so that faith only is a working faith, which is a charitable faith, because it worketh by love; and therefore Faith, Love, and Good-works being necessarily subordinate, there is no passage from the first to the third, but by the second, none from Faith to Works, but by Love; for, *Non pervenitur ab extremo ad extremum, nisi per medium.*

2. Secondly, If an action be good, it must be directed to a good end, which if it fail of, though outwardly never so glorious, yet fails of its inward perfection. For example, in the action of *Giving*, which carries the greatest shew of a good work, one man doth a real good turn to another; but he doth it out of *vain glory*, and

and ostentation; this man doth not give, but *sells* his good turns for popular applause. Another doth it, but 'twas shamefully *begg'd*, and importunately wrested; this man doth not give, but *buys* his own peace. Another can do no less, *in requital* of former receiv'd curtesies; this man in justice *pays* but an old score. Another doth it, but 'tis to *bind* a man the faster to him, hoping one day to receive a better good turn for it; this man doth not give, but puts his good turn to *use*: so that, howsoever the outward work may be, for the substance, and materially good; yet in respect of the indirect ends propounded, it is in true estimation, and formally, no good work; well may it be *beneficium*, but not *benefactum*, a good *turn* happ'ly, as it falls out to another, but certainly no good *work*, as it comes from him that doth it, because it is performed to some sinister, and indirect, and not to the true and right end, for that is *Love: Finis præcepti charitas*, the end of the Commandment is *Love*, 1 Tim. 1. 5. How many then of those glorious works, which glister as gold, and sparkle as diamonds, and hold the greedy eyes of the gazing multitude in admiration of their splendour, How many of these, I say, will cracle and consume like hay and stubble, when we shall have cull'd out of the heap of those seeming works, all such as either vain-glory or popularity have provok'd, or importunately wrested, or justice exacted, or former curtesies challenged, or future hopes perswaded, or some other by-respects drawn from us? What a huge mass of *refuse* shall we find to a small handful of that which is perfectly good, and done out of pure *charity*, which is the soul that gives life unto them all, and the salt that seasons all our sacrifices of good deeds, & distributions, without which they all prove unsavory, and so are lost;

For

For he that offers the *sacrifice* of any work, and kindleth it with other *fire* than this, is but like *Nadab* and *Abihu*, that offered strange fire before the Lord, and were punisht for it.

What a number of men will profess that they owe no man ill-will, but are (they thank God) in perfect love and charity with all the world; 'tis wonderfully well they be so; but as St. *James* saith of Faith, so may I of Charity, shew me thy charity by thy works; which brings me to the second Corollary, that *There is no true love, which brings not forth fruit in the outward works of obedience.*

For if Love be the summe of the Law, and include all the duties therein contain'd, then surely either true love is not in us, or else it will be active, and forward upon every good occasion, to exercise it self in the outward works of Charity.

The Apostle sayes, *Tit. 1 16.* There are some that profess they know God, but by their works they deny him, and again, there be some that have a shew of godliness, but they want the power of it; so there be some, and too many, that profess they love their neighbour, but by their works they declare the contrary; but make a shew of it with their tongues, when as their rough *Esau*-like hands, wherewith they crush their bretheren, plainly shews that their smooth-*Jacob's*-voyce, passeth through a dissembling throat; and by their practice confute themselves. As *Samuel* said to *Saul*, If you have perform'd the command of God, what meanes the bleating of the sheep, &c; So would I fain know of these charitable ones, that say they are so, and so; What means then the cry of the Labourer's wages? the Widow's and the poor man's field? the Orphan's portion, and the Borrower's mortgage, and other their hard dealings,

dealings? But to leave such dissemblers, 'Tis a plain case, *Probatio dilectionis, Exhibitio est operis*, as St. Greg. speaks. As, The tree by its fruits, so Love by charitable offices is discern'd to be sound, or corrupt, *By this shall all men know* (saith our Saviour) *that ye are my disciples, if ye love one another*: and I may certainly add, By this shall all men know that ye love one another, if ye be ready to do good one to another. For if Love be once seated in the heart, as a Queen upon her Royal-throne *Quicquid amor iussit*: whatsoever she commands, every faculty, and member, will be ready to execute; for love is *pondus animæ*, the weight that moves all the wheels, that sets all the powers of the body and soul a-working, so that if our neighbour have our heart, (as under God, and for his sake, he should) he will have our hand to help and succour him, our tongue to speak for him; and our feet too, will be forward to do him any service, or any kind office, wherein our endeavours may reasonably pleasure him.

But here if one were ask'd with the Prophet Ezekiel, *Son of man, what see'st thou?* see'st thou all men thus affected? No alas! we might take up a lamentation, and might answer as he that was askt, what he saw in Carthage? *In Carthagine nil nisi stratagemata vidi*, I see nothing but Plots, and Stratagems in the world, How one man may raise his fortunes out of the ruins of another. For, as David said in *Psal. 55. 9.* I see violence and strife in the City, I may add, in the Country too; Ephraim against Manasses, and Manasses against Ephraim, and both against Judah; as if the opinion of Anaxagoras were revived againe, that *Omnia lite constant*, That all things, and men too, were compounded of strife, and dissention. Ye may see some grinding the faces of the poor, and then eating them up like bread,

bread; another, that sues his neighbour for some petty trespass done upon his land, till he sues away land and all, to revenge himself : ye may hear another cry, *Every man for himself*, raking what he can, but parting with nothing : Another, that will not stir a foot, nor speak a word for his brother, when he hath no private interest of his own to move him to it : ye may hear others censuring their brethren for hypocritical Reprobates, at least but for Civil honest men, because they are not of the same *Cut* that they are. O my brethren, these are not the fruits of *Charity*. However such may boast, that they are of the *household of faith*, yet it is not likely that they should be of the *family of love* : For though a man be *justified by faith*, yet *faith is justified by works* : And though there may be a shew of *charity* without *Faith*, yet there can be no shew of true *faith* without *Charity*, by which 'tis seen; and therefore, in Scripture, where præscription is made unto men how they should best express their Religion, and shew their obedience unto God; the works of the first Table, which concern the immediate worship of God, are most-what omitted; and those of the second, which concern men, are usually specified. As in *Psal. 15.* unto that Question, *Who shall rest upon thy holy hill?* the Answer through the whole Psalm runs onely upon such duties as referr to our neighbour, and belong to the second Table. I could give you divers instances of the same nature, in many other passages of Scripture : but we may sufficiently judge of this by the account that shall be made at the last judgment; where the tryal shall be by, and the sentence according to, the works of the second Table; it will be then but a poor plea, *Master in thy name we have prophesied, we have cast out Devils*, we have done many great works,
than

thou hast taught in our streets, we have eat and drunk at thy table, and have run farr and near to hear the word, in season, and out of season, and outlasted with unwearied attention, the most tedious and impertinent speaker; we have pray'd often and long, &c. The Judge shall at that day refuse all such allegations, and reply unto them, Though you have done thus and thus, yet *nescio vos*, I know you not; but this one thing I know, *I was thirsty, and ye gave me no drink, I was hungry, naked, sick, and in prison*, and many wayes distress'd, and ye relieved me not, and therefore, *Ite maledicti, Go ye cursed, depart from me ye workers of Iniquity.*

I speak not this to *preferr* the second Table of the Law before the first; nor to *dishearten* or disparage the zeal of the truly pious. I wish from my soul we were all more religious than we are. My only aym is to shew that there is a like *necessity* of the works of both Tables; and that those of the second, are a truer *touchstone* of our obedience, to try whether those of the first be sincere or not; so that as that man's *Honesty* is but vain who wants *Religion*; so the other's *Religion* is vain also that wants *honesty*: The one's civil honesty is but irreligious honesty, and the other's most strict Religion, but dishonest Religion: 'Tis hard to say which is worse, I am sure he that fails in *either* is guilty of *both*. God hath coupled every where in Scripture, the love of himself, and the love of our neighbour; *Holiness* and *Righteousness*, *Godliness* and *Goodness*, *Sacrifice* and *Mercy*; yea, sometimes *Mercy* before *Sacrifice*; and what God hath joyned together in his Law, none must put asunder in their Obedience. If any profess that they know God, and yet be abominable, and disobedient in their actions (and therefore abominable

because disobedient) such men *deny God in their works*, saith St. Paul, *Tit. 1. ult.* Will ye hear St. James to the same purpose? *If any man seem to be religious, and bridleth not his tongue from lying and slandering, and sowing of faction and sedition, that man's religion is but vain, Jam. 1. 26.* And let St. John that beloved Disciple make up the third witness, that this truth may be established; *If any man say that he loves God, and yet hates his brother*, he gives that man the lye, and proves it too; for, *How can he love God whom he hath not seen, that loves not his brother whom he hath seen*, and therefore concludes, that *he that loves God, must love his brother also*, 1 John 4. 2. Now, *Love doth no ill to his neighbour*, in the verse after my Text: No more do I (may some say), I do my neighbour no harm; though he be little beholding to him for any good; and therefore St. Chrysostome notes upon that place, that the Apostle doth not onely command *ut nō nocueris proximo*, *ut nō facias illi injuriam*, not onely the abstaining from doing him hurt, but also that we do him all the good we can, and therefore, saith he, the Apostle adds, *It is the fulfilling of the Law.*

Aristotle may be heard as a Divine in this particular 2. *Rhet. chap. 4.* To love, saith he, is *ut sitis in igne*, *ut sitis in igne*, To be set on fire with an inflamed affection, whereby a man desires and wishes those things which he thinks good to another, and that too *in seipso*, for the party loved's sake; which is truly *amor amicitie*, and properly charity: *ut sit in seipso*, not for his own sake that loves, for that is but *amor concupiscentie*, tending to his own private respect; and not onely thus, to wish and desire, but *ut agat seipsum in bonum*, not onely not to omit proffer'd opportunities, but even busily to seek and readily to apprehend any new occasions, whereby
to

to procure and promote the good of another. The Philosopher goes on still like an Apostle, *is gloriatur in vobis, & exultat cum laetitia*, They that truly love, are inwardly affected and seriously rejoyce at the prosperity of others, and are likewise toucht with a feeling compassion of another's misery: like two *Strings* tuned to a *Unison* in Musick, if one be toucht, the other stirs too; *rejoycing with them that rejoyce, and weeping with them weep*, Rom. 12. 15.

Love is usually compared to *fire*, which is the most nimble and the most active of all the Elements; As then fire is no longer than 'tis burning, (*aut comburit, aut deficit:*) so Love, *aut operatur, aut extinguitur*, is no longer than 'tis working; And therefore that fire of *Charity* which burneth inwardly in our hearts, must so shine before men that they may see our good works, to God's glory: and not onely see them, but, if need be, feel them too, to their own comfort; otherwise our love is but a false fire, an *ignis fatuus*, and we for all our charity but cold Christians. And thus much of the substantial duty, *Love*, which, taken in its full latitude, is common to both Tables; but proper onely to the second, as it is restrained to this particular Object, *Our Neighbour*: And so I come to the second Particular of the Text; the Object of this affection, *Thy Neighbour: Thou shalt love thy Neighbour as thy self.*

2. Part.

And here if any should ask me as the Lawyer did our Saviour, *Luk. 10. 29. Who is my Neighbour?* Let him consult the Story there, and he shall find, that it was he, that shewed mercy; and if he that shewed mercy, then he that standeth in need of mercy must be our Neighbour too, though he be our Enemy; because, *proximus is proximo proximior*; and Relatives *se se mutuo ponunt*. And therefore St. *Augustin* expounding the place

Lib. 1. de doct. Christian. p. 4,

in

in St. Luke, gives this description of a Neighbour; *Proximus est, vel cui à nobis, vel à quo nobis prabendum est officium misericordiae*, that any way standeth in need of us, or we of him: The word there comprehends not onely *vicinos, ratione loci*, those that dwell next us, as in that of the Poet, *Jam proximus ardet Ucalegon*; nor yet onely *propinquos, ratione cognitionis*, those that are near us in kindred and blood: but the Apostle extendeth it to all men, calling our Neighbour in the verse before my Text, *vis à quo*, not *vis à nobis*, not our friend's companion alone, (as the Pharises had once glossed the Law) but every man whatsoever; *vis à quo* there, and *vis à quo* in the Text, signifying the same thing: for whereas St. Hierom and most Interpreters translate *vis à quo* (in the 8th. verse) *proximum*, Castalio here in the Text translates it *vis à quo* *alterum*: so that the word includes all men, with whom we have, or may have to do; yea *strangers*, whom we never saw before, and our very profest Enemies, whom perhaps out of our corrupt wishes, we desire we might never see again.

Berg in Loc.
Mat. 5. 43.

Mat. 5.

Juv. Sat. 14.

Indeed the Pharisees, though they made the Phylacteries of the Law *broad* and wide, yet their Expositions of it were *scant* enough, and their Practice as narrow as their Expositions; denying to Strangers of other Nations, and to the Enemies of their own Nation, the exchange but of ordinary courtesies: *Et soliti ad fontem solos deducere rivus*, in the words of the *Satyr*ist: Why dost thou being a *Jew* ask water of me who am a *Samaritan*? said the Woman to our Saviour. There are, I hear say, such Pharisees yet living in our dayes, that confine their *charity*, and their equity too, to some few of the *Godly*, and elect Brethren; making no conscience to cheat the Wicked and Reprobate (as they

they call them) because sin (as they suppose) hath deprived them of all right to the creature; and therefore may get what they can, as their own.

Such as these are indeed just like the *Pharisees*, who though they were very grave and religious, in outward appearance, yet they could balk judgment and mercy: they could, amidst their *long Prayers*, prey upon the poor; and in their most strict Fast, down with *Widows houses* without chewing: But our Saviour Mat. 23. v. 13. hath clearly expounded the Law, *Mat. 5. 44.* and confuted the Pharisaical false gloss, of *loving our Neighbour*, but *hating our Enemy*; commanding us there to *bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use us.* And so himself did, *Father forgive them, &c. Luke 23. 34.* And so St. *Stephen* did, who being struck with their *stones*, sent forth the *sparks of charity*, and prayed for his Persecutors; *Lay not this sin to their charge, Act. 7. ult.* If any man will needs pray for the death of his Enemy, let him take St. *Augustin's* rule, *Ora ut corrigatur, & moritur inimicus*, Pray for his amendment, and that presently kills thine Enemy. Mat. 23. v. 14.

The Casuists here put many Quæries, Whether we are bound to salute our Enemy? or to resalute him saluting us? Whether we are alwayes tyed to exhibit signes of reconcilement? and which party is bound to proffer them first? Whether a man may prosecute a Suit in Law, and yet be in charity? with infinite the like Questions, which would ask a wise man a whole year fully to resolve them: Let a man but know what that means, *Let not the Sun goe down upon thy wrath*: and that daily prayer, that God would *forgive us, as we forgive others*; and his own conscience will quickly tell him, what is to be done in those, and the like cases.

cases. The Text is plain, our *Enemy* is our *Neighbour*, and therefore we must love *him*, but not his *vices*. *Diligite homines, interficite errores*, saith St. *Augustin*. *In quantum homines, diligendi sunt omnes, non in quantum peccatores*; So the School. *Bellum cum vitiis, pacem cum hominibus*, was the speech of *Otho* the Emperour: We may hate them as *sinners*, yet love them we must as *men*; loath their *faults*, but love their *persons*. Love their persons: for that we are bound to do;

1. Because there is *identitas originis*, we are all of the same flesh and blood, sprung from the same root, and hewn out of the same rock, no difference in the Stock either of creation, or generation, and every thing naturally loves that of its own kind. *Sævis inter se convenit urssis*, Bears do not tear one another: Yea, I verily think, that the Devils do not disagree among themselves.

2. There is *identitas societatis*, we are all *Con-cives*, fellow-Citizens of that great Corporation of the World, and all stand in need one of another.

3. And again, if we be Christians, there is *identitas professionis*: we are all baptized into the same *Baptism*; we are all redeem'd with the same *Price*, we all profess the same *Faith*, we all labour for the same *Reward*, and lastly we are all members of the same *Body*, and therefore ought to have *unam sententiam, & unum sensum*, as the primitive Christians had, *Act. 4.* but *one heart, and but One mind*.

But here the Prophet might be askt again, *Son of man what seest thou? seest thou not garments roll'd in blood? seest thou not malice and envy, divisions and subdivisions raging in the world? hath not the Devil set his cloven foot almost on every man's breast? and caused divided affections upon different opinions? yea,*
Are

are there not some such Cross-pieces, that hate the very name of *Peace*; and love to go one way, of purpose because such and such go another?

The Prophet demurs to answer with his tongue, he thinks he may better do it with his eyes, like the people of *Israel*, who sat down by the waters of *Babylon* in silence, but wept when they remembred *Sion*; for there is so much to be heard and seen, as may make ones heart bleed, and his eyes to melt; any one that hath ears to hear, may hear the *Bells of Aaron* out of tune, and dismally jangle, which is an evident sign there is fire burst out, or else ready to break out again; such fire as the Prince of the Air, that Son of the *Cole*, kindles on the Pinnacles of Temples, which all the milk of the Word can hardly quench; and besides fire, one may see waters of *Babylon*, and waters of *Meribah*, issuing out of the Temple, as *Ezekiel* saw in his Vision, (all waters of confusion and strife) which take men not onely over the ankles, but over the loins; such a violent flood, which makes still so many breaches in the banks of peace, that the *Sea of Rome*, or the Red-sea of blood, may be in danger to break in upon us.

'Twere to be wish'd (yea, 'tis to be pray'd for) that the Lord Almighty would impower some grand Commission of *Sewers*, and order some great Undertakers speedily to drain these waters of strife, at least to keep them in order within the banks, that the Land might yield her encrease, and men more fruits of love.

Indeed, I never look to see these waters to be thoroughly drain'd in this valley of tears, into which the dregs of the world are fallen; for I think it as equally impossible to find two men every way alike in dispositions of mind, as to find two such in lineaments of body, which is as hard to do, as to find two pebbles

on the sea-shore, wherein there may not be discern'd some manifest difference.

The very *Colledge of Apostles* did not alwayes agree, and those *Chaplains-in-ordinary* to the *Prince of Peace*, sometimes fell out; but this was the perfection of their *Charity*, that, notwithstanding, they ever kept the unity of the spirit in the bond of peace. And happy were the world, if men could do so still. But enough of this, though I fear not enough, in these uncharitable times; there are other Neighbours that may be objects of thy *Charity*, and call upon my charity to put you in mind of them; There's *blind Bartimaeus* that sits by the highway side & begging; there's the poor *Hydropical* person, whose belly is swell'd, *quasi mortem parturiret*; there's another that wants all his garments save that of *Innocence*; there's the lame *Souldier*, against whom *Poverty* marcheth like an armed man; there's many Children of the poor *Muses*, who have no portion among their Brethren (at least very small); there's the poor *Weak* and *Sick*, that cannot work to earn a penny; and others that are *half-dead*, whilest they are alive, *stupidi* & *zoti* (as *Nazaren*) that have lost part of their parts, *andropous* *Misera*, reliques of men, rather than men indeed; these, and infinite other miserable objects there are, who are all thy Neighbours, and must be look'd upon in love, and reliev'd; the Hebrew word *רֵעָא*, which is used for a Neighbour, comes from *רָגַע* *ragna*, that signifies to feed, which may tell thee thy duty, what thou must do to such. But I pass to the third Particular, the Measure of this affection, it must be, as our selves. *Thou shalt, &c. as thy self.*

3. Part.

This is the Rule that must direct us in our love to our Neighbour; in which direction there are two things.

The

The one supposed, That we may, and must love our selves; for *Mensura* must be *prior Mensurato*.

1.

The second expressed, That the manner of loving our selves aright, ought to be the rule, and measure, how to love our Neighbour.

2.

St. *Augustin* puts the Query, why there is no command for a man to love himself? and his Answer is, *Diligendo Deum quisque diligit seipsum*, In loving God, we love our selves, otherwise we do not; for, he that loveth iniquity hateth his own soul, *odit animum suum* (as the Vulgar reads it, in *Psal. 115.*) And thus the Philosopher (*9. Eth. cap. 8.*) makes his vertuous honest man to be onely himself. The true lover of himself: The Apostle saith, there is none that hateth his own flesh, but nourisheth, and cherisheth it; and St. *Augustin* thinks him mad that shall do otherwise: yet there are some, that, I doubt, are within one degree of madness, not onely such as destroy their own bodies by intemperance (though they be mad too) but those also on the other Extreme, that macerate their bodies into walking Skeletons, making them unfit to do God any cheerful service. *Sic domanda est caro, ut non superbiat; sic nutrienda, ut alacriter serviat*, is a good rule for that; for, *Qui sibi nequam, cui bonus?* said the Wiseman, *Ecclus. 14.* How can he be good to another, that is not good to himself? he that will not stick to make away himself in a discontented humour, will not fear to kill his Neighbour in a cholerick mood; he that cares not to rob himself by profuse expence, or niggardly baseness, will not spare to rob his Neighbour by open violence, or close cosenage, &c. He will do very ill to govern others, that cannot rule and govern himself.

Epist. 52.

Aug. de Civ. vii. li. 21.

c. 27.

I know, Self-love is most usually inordinate, and that

Est. 9.
cap. 8.

makes the Name hear the worse for it, it being seldom found in any language, but in the worse senses; *ἐν ὀργῇ* *καὶ ἐν θυμῷ*, saith Aristotle, Men use to call others, Lovers of themselves, by way of disgrace: and the Apostle sets *self-love* in the fore-front, as the Captain-leader to a whole Train of ugly vices that follow, 2 Tim. 3. 2. But all this is yet to be understood of *inordinate self-love*, when a man loves himself more, or otherwise than he should, being led by his lusts and passions, *ἐν τῇ ἀκαταστάτῃ τοῦ σώματος*, the inferior brutish part of the soul.

But for a man to love himself, *debitis ordine & modo*, with due order, and after a due manner, and in a due measure, is both commendable, and commanded; and must be the measure, and rule how to love our Neighbour. And that was the second thing in the direction exprest in the Text, that we must love others as we do our selves.

2. This is the rule of *Equity*, and there is equity in the Rule; for 'tis no other than the Law of Nature, which Law hath been confirmed by the *Upper and the Lower House*, being the Law of God and Man; and by the whole *Convocation* of the Prophets and Apostles, as may be seen upon record, Mat. 7. 12. *Whatsoever ye would that men should do unto you, even so do ye to them, for this is the Law and the Prophets*; with which rule the Emperor Severus was so much delighted, that he caused it to be written on the walls of his Palace, and made this saying to be proclaimed by a Cryer, when a Malefactor went to execution, *Quod tibi fieri non vis, alteri ne feceris*, which is the same with the Text, We must do to others, as we would be done unto; and love our neighbours as our selves. *Sicut teipsum*, that's the measure: where there are two things to be discuss'd;

First,

First, by way of *negation*.

Secondly, by way of *affirmation*.

1. By way of *Negation*: For the particle *sicut* doth not signifie here, *equalitatem quantitatis*, not an exact Mathematical measure of degrees for the quantity; but onely *sinceritatem qualitatis*, truth of affection for the quality, and must be expounded by *æquè*, and not by *equaliter*, As-well, but not as-much.

The propriety of our own language will sufficiently expresse the difference, by taking in, or leaving out the *reduplication*; and so not onely this, but divers other places of Scripture are to be understood; as 'tis said, *Be perfect, as God is perfect*; and *merciful, as God is merciful*; but 'tis not said with *reduplication*, *Be ye as perfect as God is Perfect*, or, *as merciful as God is merciful*: And so the Text must be understood without the *reduplication*, it being here required of us, that we should love our *neighbours as our selves*, but no where required that we should be as much loving to them, as to our selves; A man is to give, not to his own *want*, that another may *abound*; but out of his *abundance*, that another should not *want*: 'Tis not said, that he that hath but *one* Coat, but he that hath *two* Luc. 3. 11. Coats, let him part with one to him that hath none; so that if I were to *limn* out *Charity*, I would picture her with two hands, *palma*, & *pugno*; the right hand *open*, to distribute to other's *necessity*; but the left hand *shut*, for a man's own *sufficiency*: and the Motto should be our Saviour's speech, *Nesciat sinistra quid faciat dextra*. Mat. 6. 3.

For if I must love my neighbour, because he is my neighbour, and so, *near* unto me; then surely, I may love my self more than my neighbour, by how much I am *neerer* to my self, then my neighbour is, *Arctius vinculum*

Terent.
Lib. de re-
surrect. car.
cap. ult.

culum unitas, quam unio; as *Aquinas*, strongly. *Proxi-
mus egomet mihi*, said he in the *Comedy* truly, though
not well meant: yet *Tertullian's* speech is somewhat neer
it, *Nemo tam proximus tibi, quem post Deum diligas*;
No man so neer a mans self, as himself, whom he should
love next under God, *Charity begins ever at home*;
and we know every Quality is strongest, where it be-
ginneth; and the more it recedeth from it's fountain, the
more weak and remiss it is.

This the School-men are generally resolved upon, that
a man not onely may, but ought to love himself better
(the comparison being made in the same kind) than
any man in the world beside.

Estius.
Lapide.
Exod. 32.
33.
Rom. 9. 3.

If it be objected, that *Love seeketh not her own*, (i.e.)
not her own *private* good to the prejudice of the *pub-
lick*; wherein her private also is (*per eminentiam*)
comprehended: yet she may seek her *own private*, be-
fore the *private* good of *another*, in case the *common*
be not interessed therein; and so Interpreters upon the
place, and the Casuists resolve the doubt. The harder
Knot seems to be, *Moses* and *St. Paul's* wish, who, for
their Brethren, could have wisht, to have been *blotted*
out of the book of life, and have been *separated from*
Christ. Though some have censured them for immode-
rate heat of indiscreet zeal; yet I love not to cut a
knot, when it may be *untied* a fairer way; we may ra-
ther say, that it was an hyperbolical expression, not
so much of their exceeding great love to their Bre-
theren (though that also) as of their exceeding great
zeal to God's glory, in the good of their Brethren,
which likewise proceeded *ex suppositione impossibili*,
upon this Supposal, that the salvation of their Brethren
would make more for God's glory, than their own sal-
vation; which yet they knew to be impossible, for as
much

much as God cannot but be just; neither will he, to promote his glory, condemn one for this cause to save another. This Interpretation among divers, in the judgment of *Estim*, and some of our own Writers, seems the most probable: whereupon likewise it doth not follow, that they loved their Brethren more than themselves, or desired their Brethren's salvation more than their own; but onely thus much, that they loved God more than either *themselves*, or their *Brethren*; and desired God's glory, above either their own, or their Brethrens salvation.

A second Query may here be made; Whether, because we must love all men as our selves, we are therefore bound to love them all equally alike? which is grounded upon that Rule in Philosophy, *Quæ sunt æqualia alicui tertio, sunt inter se æqualia*. Certainly, not; for it seems unreasonable, that I should love the man I never saw, as well as I do my Father that begot me, or my Mother that gave me suck: for, as a river, which first filleth his own channels, overflowing the banks, first and more plentifully watereth the nearer grounds; and then afterward, and more sparingly, such places as are farther off: So the stream of our affection, which is greatest toward our selves, may with good reason be greater toward those that are nearer in any respect unto us, than toward others that are not so near as they; and that, both *quoad affectum interiorem*, and *quoad effectum externum*; in regard as well of the inward affection, (though some will not grant that) as of the outward exercise of love in the works of mercy.

So that I am both to wish well, and to do good, rather to one of my own *Country*, or *Society*, than to a *Stranger* or *Forreigner*, as *Moses* took part *Exod. 2. 11.* with

with the *Hebrew* rather than the *Egyptian* : rather to one of my own *blood*, than to one that hath no relation to me : (as Christ loved *John the Evangelist*, his *Cousin-German*, more tenderly than the other of his Disciples;) rather to one whom I have singled out for my familiar *bosom-friend*, and made guilty of all my secrets and counsels, than to one that is but an *ordinary* acquaintance, and a friend at large; and still as the tie, and relation is the nearer, the affection should be the stronger.

Which yet must be understood with two Limitations at least; First, That what good we do to one, we do it *citra alterius injuriam*; we must not wrong or rob one, to right and pay another. Secondly, *ceteris paribus*; for there may be some Circumstances that ought sometimes to oversway our affections, and may divert our love from a nearer, to a remoter Object : for there is not the like reason of works that are meerly of *Charity*, and such as, beside *Charity*, are partly of *favour* and courtesie, partly of *respect* and duty, partly also of *Justice* and Equity, and the like.

And as of Works, so there is difference of Men; in some, extreme Necessity; in others, extraordinary Worth and desert; in others, other respects may challenge from us at some times, and in some cases, those fruits of our *Charity*, which our nearer friends, in whom the like circumstantial motives appear not, may not so reasonably expect; and this is *Charitas ordinata*, Charity in its right order and method. And thus much of the measure, by way of *Negation*, as the particle *Sicut* imports no equality.

2. A word now by way of *Affirmation*, as it implies a *similitude*; which similitude consists chiefly in three things; in the *end*, in the *matter*, and the *manner*.

First

First, for the end. Our *Charity*, as to our selves, so to others, it must be *sancta*, Under God, and for his sake; *Amicum in Domino, inimicum propter Dominum*: We must love our friend in the Lord, and our foe for the Lord; as St. *Augustin* speaks (i. e.) as *Lombard* expounds him; *vel quia justus; vel, ut sit justus*. First, *quia justus*, because a man is good: To love him whom God loves, is so far from begetting jealousy in God, that he loves a man the better for it, 'tis St. *Chrysostom*'s note upon the Text. Indeed, Goodness is the proper and most attractive object of Love, and the surest, yea, the onely ground for true Love to build upon.

4 lib. confes.
cap. 9.
3. sent. dist.
27.

St. *Augustin* writing to *Martianum*, tells him, that though they had been from their youth familiarly acquainted, yet he never was his true friend, till he was converted, *Antiquissimus fuisse amicum, quem tamen non habebam, quoadmodum in Christo non tenebam*; which suits with a Speech of St. *Hieron*'s upon *Nepotian*, written to *Heliadorn*. *Nepotianus meus, tuus, noster, in Christo*, & *quia Christi idcirco plus noster*: The lines of Love are by so much the nearer united, by how much the nearer they approach to Christ the Center; and the fire of affection is ever the hottest that is kindled from the Altar.

Ep. 155.

In Epistolaph.
Nepor. in
principio.

Secondly, Our *Charity* must extend to our Neighbour, *ut sit justus*, that he may be good: being our selves set on fire with the love of God, we must kindle the same in others: *vel beneficentie consolatione, vel informationis doctrina, vel disciplina coercionis*, as St. *Augustin* directs; and this we must do for our very enemies, whose hard hearts, if we cannot melt, by boeping coals of fire upon their head; yet soften them perhaps we may, with some melting drops of pity, and extend
For the Matter: Our love, as to our selves, so to our

Epist. 52.

Neighbour, it must be *justa*; in *rebus licitis & honestis* in things lawful and honest: We must not condescend to the unreasonable humours, or unconscionable requests; no, not of our nearest friends.

3. And lastly, for the Manner, it must be *vera*; As we alwayes love our selves *truly*, so must we also our Neighbour *unfeignedly*, and constantly, without all complemental hypocrisie, or hollow-hearted fickleness.

But if I should pass these several Stages, I fear I should tyre your patience, as much as I should tyre my self, and I doubt should gain but little *love* for my pains: Therefore give me leave to add a word of *Exhortation*, and *Reprehension*, and I shall conclude. The Exhortation shall be in the Apostle's words, *Colos. 3.*

14. *Above all things to put on charity*; where the Apostle compares *Charity* to an *Upper-garment*, which useth to be put on above all the rest. Not, that it should be put on last, as that Garment useth to be; but in other respects, *viz.* first, As the upper-Garment useth to be *larger*, and *wider*, than the rest, so is *Charity* (as you have heard) larger than other virtues, extending it self to all.

1.

2.

Secondly, as the Upper-garment useth to be *costly*, and fairer than the rest, so is *Charity* among other Vertues, it shines above them all.

Thirdly, as by the Upper-garment, the several *Orders*, and Degrees of men, were wont to be *distinguish'd* and known; though this fashion, of late years, was so much out of fashion, that the *Tradesman* could not be known from a *Preacher* by his habit; and a *Servant* still hardly known from their Master or Mistress: Indeed *Charity* hath been much out of fashion too, though it should not be so; for as men, according to Decency, and

and Order, should be known by their habits; so should Christians by the habit of *Charity*: 'tis the Badge and Livery that their Master gives 'em, to distinguish them from other Servants of the world; Cast off therefore the *Cloak of maliciousness*, (*St. Peter* speaks of such a Cloak, *1 Pet. 2. 16.*) and put on the Habit of *Love*; Put it on above all, otherwise ye will not be cloath'd as Christians ought to be.

Now I shall use no other strength of Argument, or earnestness of intreaty, to move you to put it on, than the Apostle doth to his *Corinthians*, *1 Cor. 1. 10.* *I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you, but that ye be perfectly joyned together in the same mind, and in the same judgment.* In the same judgment; for division in judgment will breed division of tongues, and that will beget divided minds and affections, and this in the end locall separation, that men will not keep together. This *Jeroboam*, a notable Polititian, knew well enough; and therefore, to keep the Ten Tribes close to himself, and at distance and defiance with their Brethren of *Judah*, he set up his *Golden Calves*, and made *Priests* answerable to his Calves, to keep them from *Jerusalem*, the publick place of God's worship, that so, by their difference in Religion, and Judgment, and locall separation, he might continue the breach and difference in affection; so that they were never perfectly joyn'd together again; as you may read *1 Reg. 12. 26. &c.* See therefore, that ye keep together, and that ye keep the *unity of the spirit in the bond of peace*, *Eph. 4. 3.* where, in the verses following, the Apostle brings a number of *Unities*, as so many arguments to bind Christians together in the bond of Love.

Why then should Brethren fall out? said *Moses* to the two *Hebrew* Combatants, *Acts* 7. 23. *he* *saies* the Text there, *For what* do you strive? for what? there is nothing got by it, but certain loss; loss of credit, loss of comfort, and loss of strength. *Inimicitias nostris auximus Philippum*, by weakning our selves, we strengthen our enemies, who *warm* their hands by our *fires*, and make themselves merry, when they see us in so sad a condition. Which brings me to a word, and but a word, of *Reprehension* of such as have little or no acquaintance with the wayes of *Love*, and live as if they had been baptiz'd in the *waters of strife*, delighting, like *Nero*, to see *Rome* on fire. O my Brethren, doubtless that Religion is not the true, which makes the Professors of it malicious and uncharitable; for where *Love* is wanting, there dwells nothing that is good: 1. God dwells not there, for his *Tabernacle is at Salem*, (that is, *Peaces*) there he *delights to dwell*, *Psal.* 76. 2. But, as the Devil said to Christ, *the Son of God's love*, *What have I to do with thee?* So may the God of *Love* say to the man of malice, who is a Devil, *What have I to do with thee?* 2. As for Christ, the *Prince of Peace*, how can he abide and dwell with those that cast his Royal Command behind their backs? And for the *Spirit of Unity*, he will never come, but where he finds the *Unity of the Spirit*; for, had not the Apostles been altogether, *with one accord in one place*, doubtless He had not come upon them as he did, *Acts* 2. 1.

Besides, ye may see what mischiefs, and evils (not one jot of good) attend the want of *Love*, *Gal.* 5. 20. where, *hatred and variance, and wrath* go before; and the companions that wait upon them, are, *Heresies, Envyings, Murthers, &c.*

To

To sum up all, the Apostle St. James speaks home, when he saith, that *where envying and strife is, there is confusion, and every evil work, Jam. 3. 16.*

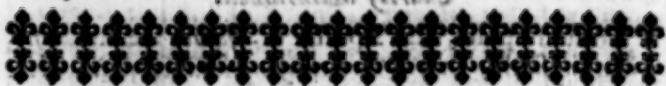
I might enlarge my self upon this subject of Love, as long as I live, and yet all too little for it; for as the tongues of Men, and Angels, are nothing worth without Love, so are they nothing able to express fully the nature of it; and therefore I must conclude, as St. Bernard doth of the Love of Christ, *Facio finem, ubi non est finis*, I must end my discourse of that which shall never end.

Wherefore, To God the *Father*, the God of Love;
To God the *Son*, the Prince of Peace; and, To God
the *Holy Ghost*, the Spirit of *Unity*; be all honour
and praise, now and for ever,

A M E N.



JOHN



JOHN the BAPTIST.

SERMON XII.

Matt. 3. 1, 2.

In those dayes came John the Baptist, preaching in the wilderness of Judea, And saying, Repent, for the kingdom of heaven is at hand.

I Will go to the Mountains of Myrrh, and to the Hills of Incense, saith Christ to his Spouse, Cant. 4. 6. What are these Mountains, but so many sorrowful souls of repentant Prodigals? that are full of remorse as bitter as myrrh, for their faults committed; yet abound with prayers, as sweet as incense, that plead for mercy: To these Mountains will Christ goe, & *myrrhe amaritudinem in charitatis dulcedinem convertet*, he will change those bitter streams of myrrh, into the sweet waters of comfort: so that in the phrase of the Psalmist, *The springs shall run among the hills*; the Springs of Mercy among these Hills of Myrrh. For Christ the Bridegroom, at the marriage of those Souls unto himself, will work a miracle, and turn those waters of mourning, into the wine of joy and glad-

Psal. 104.
10.

gladness, which joy shall no man take from them; And, *Felix ille dolor, qui aeternam parit gaudium*: Happy is that momentary sorrow, that worketh out an eternal weight of joy.

From this *Topic* of Christ's gracious love, our Evangelical Prophet, *John the Baptist*, draws an argument to persuade, and exhorts his Auditors to amendment of life; as if he had paraphras'd thus unto them. Though ye may all cry with the infected *Leper*, *I am unclean, I am unclean*; from the crown of the head, our understanding, to the soles of our feet, our affections: though ye be enveloped in a cloud of darkness, yea, darkness it self, and lye wallowing in the puddle of iniquity; yet I tell you this for your comfort, *Behold now is the accepted time, behold now is the day of salvation*; the Light of the world hath now shin'd out of darkness; and the Pool is set open for all *Juda*, and *Jerusalem* to wash in; *Be renewed therefore now, in the spirit of your mind*, be sorry for your former life, and metamorphize your old man into a new; for by this means ye shall be transported from *Egypt*, the Kingdom of Darkness, to *Goshen*, the Land of Light; from the Wilderness of *Sin*, to *Canaan* the Land of Promise for that which hath been long expected, is now come to your very doors, *The Kingdom of Heaven* (i.e.) (according to the stream of Expositors upon the place) *The Kingdom of Grace*, and reconciliation by Christ, who like a King, new come to the Crown, makes proclamation of pardon to all offenders, upon humble submission, and promise of obedience; for he is come into the world to save repentant malefactors, and his Kingdom of Grace is now at hand: for thus his Crier proclaims it, *Repent (saith he) for the kingdom of heaven, &c.*

Where

Where indeed, the first word that he speaks, may seem like *vinegar* in the tooth, or *smoke* in the eyes, that will make them run on *water*, the word of Repentance; but the second is like *honey* in the mouth, or *wine* that make glad the heart of man: *For the Kingdom of heaven, &c.* The first, like the waters of *Marah* (i.e.) bitter, and salt brine, the tears of repentance; but the second, like the waters of *Salem* (i.e.) full of * comfort.

* Indeed such comfortable news, as you shall not once read of in *Moses*, or the *Prophets*; for tho' from the first of *Genesis* to the last of *Malachi*; you come to this very verse; and you shall not once find in express terms, The Kingdom of heaven, through the whole current of the foregoing *Scriptures*.

But I will not desire to stay any longer upon the confusion of the Text, like the Children of *Isaac* and *Reuben* upon the borders of *Canaan*; since the Text is self is like the Land of Promise, a fruitful and a plentiful soil; wherein that I may not wander, I will keep my discourse within the bounds of Method; and observe in the words those two Generals. First, of *Prophet*, the Herald, or the Preacher; in the first verse.

2. And secondly, *Prophet*, his Message, or his Sermon, in the second verse. (In the Herald there are observable these two Particulars) 1. His Person, describ'd by a double name; *John the Baptist*.

2. His Action, doubly specified; he *preach'd*; and *said*; And this likewise amplified by a double Circumstance, the time, and the place.

1. First, of time, *In the wilderness of Judea*.
2. The second, of place, *In the wilderness of Judea*. In those, &c.

In his Sermon there are likewise two Parts.

1. *Præceptum*, a Precept injoynd, by way of Exhortation, *Repent*.

2. *Præcepti ratio*, a reason adjoyn'd, to enforce the Precept; *For the kingdom of heaven is at hand, &c.*

From the Precept, also there may be rais'd naturally these two Particulars.

1. *Substantia actus*, the substance or essence of the Act of Repentance, couch'd in the signification of the verb *penite*.

2. *Circumstantia temporis*, the circumstance of Time, for the performance of this act, principally drawn from the present opportunity, intimated in the Reason, because, *now* they had means and occasion offered, *The kingdom of heaven was at hand*: which, being the Proposition of this spiritual *Enthymema*, contains likewise two parts, being the two terms of a Proposition.

1. *Subiectum Propositionis*, The Kingdom of Heaven.

2. *Predicatum Subiecti*, wherein likewise implicitly is contain'd the *Copula*; both which jointly meeting in the note of illation, infer this Conclusion practical, *viz.* That the time of grace, and means of salvation, should lead us to Repentance: *The kingdom of heaven*, saith the Baptist, *is at hand*; ye have means and occasion now offered by Christ's coming, and his Kingdom of Grace; and therefore, see ye now repent: This is the summe of his Sermon.

Thus I have dichotomiz'd the Text, so that the parts thereof are like the *Flock of sheep* in the 6. of the *Cant.* going up from the *washing*, (it may be they had been washing in the waters of repentance) *whereof every one* (saith the Text) *beareth witness, and there is none barren among them*: First therefore, before I go to his Sermon, I will speak a word of the *Herault*, or *Preacher*,

and therein first of his *Person*, describ'd by a double name, *John, The Baptist*.

As for his *Prænomēn*, or Christian Name, *John*; that, God the Father, who upon the point was his *Godfather*, gave him by the mouth of an Angel, as by a Deputy, as you may see, *Luk. i. 18.* and therefore signifies as much as *Gratia Dei*. And here we may see, first, the ground, and antiquity of imposition of *Names* at the *Baptizing* of Children; 'twas us'd we see at the time of *Circumcision*, in the room whereof *Baptism* succeeds. And secondly we may learn what names are fit to be imposed; Not the names of Infidels, and Heathen, much less any of the Devils names, which, as I have read, have been offered by some prophane persons, to have been given at the Font; Nor yet the phantastical names of some Schismatical Phanaticks, as, *Stand-fast, Sure-trust, More-gift, Truth-shall-prevail*, and others (which I could name) as idle, which upon my knowledge stand upon record; but to content our selves, either with the commendable names of Saints recorded in Scripture, or else the usual names of the Country wherein we live; but I must not stand upon this.

For his other Name, his *Agnomen*: As *Scipio* was entitled *Africanus*, from his victorious act of conquering *Africa*; so *St. John*, for the act of Baptism, which he first performed; or, for that he baptized Christ himself; was ever after honour'd, and that peculiarly, with the name of the *Baptist*; with the imposition of which names, his good nature likewise was so divinely qualified, that he became *Christ's Bedel*, as I may term him, or the *Herald* of the King of Heaven, and *Phosphorus Solis*, the Morning-Star, that usher'd in the Sun of Righteousness. And sitting was it, that he that was *that Light* that came down from

from the Father of Lights, (to enlighten every one that comes into the world) should have such a *burning and a shining light*, as *John the Baptist* was, to go before him; who, as *Aquinas* glosseth, was *Ardens per exemplum*, & *Lucens per verbum*; or, as the *Paraphrast* renders it, *Ardens in se pietate*, *Lucens extra se sanctimoniam vite*. So that I might justly entitle him, *Doctor Illuminatus*, & *Angelicus*; for, as that Golden-mouth encomiastically speaks of him, *The voice* (in his 10. *Hom. in Mat.*) *discipulis erat illis in eo quasi novum mundum*, he exprest a kind of Angelical life, in a mortal body; for he taught humility in his very *Apparel*, which was as plain as could be, even of *Camel's hair*, or, as some Expositors think, a *Camel's skin* with the hair upon it; and not, as some would have it, your fine Stuff woven of Camel's hair, which the *GERMANS*, as we also, call *Chamlot*, *voce à Camelo deducta*. He preach'd likewise a Lesson of modest *Chastity*, and readiness to fulfill one's office; condemning likewise all loose behaviour in his very *Canonical Girdle*, though it were no costlier than a *leathern Belt*: He read also a Lecture of *Frugality* and *Temperance*, of *Sobriety* and *Abstinence*, in his poor *Commons* that he lived upon, being *locusts and wild-honey*, such as those Eastern parts did afford; and such as he might have for little charge: All which concurring with his every-way-strict austerity and austere severity of life, made his name so famous, that it became like a *precious oyntment poured out*; the smell wheteof drew the people so unto him, that they came flocking from *Jerusalem*, and from the *Regions round about*, *ver. 5.* being as desirous to see him, as e're those were, who came from *France*, and *Spain*, unto *Rome*, to see *Titus Livius*: Of whom, as *St. Hierom* spake, so may I of *John* here, *Quos Roma*, (so, *Quos Judea*,) *ad sui contempla-*

templationem non traxit, hujus unius hominis fama per-
duxit.

And when *Jerusalem* came thus unto him, what did he? For *Jerusalem's* sake he did not hold his peace, but the fire being kindled by the Spirit, he now spake with his tongue; and so I am fallen upon the second Particular, in the first general part of the Text, viz. his *Action* specified, he *preach'd*, and said, *In those dayes, &c.* Vox, here, *præcessit Verbum*, Sr. *John*, being *the only*

the Essential Word of the Father, *John 1.* and not unfitting; for as our mental and internal *word*, though in nature it be before our external *voice*, yet others must first hear our *voice*, before they can understand the *word*; so although Christ the *Eternal Word*, was before *John* (*he that cometh after me*, saith he, *was before me*) yet the world knew not this *Word* till he was preach't by *John*, who was the *Voice*, whose two *Lips* were the *Law* and the *Gospel*, being both a *Prophetic* *Apostle*, and an *Apostolical Prophet*; or, as Christ himself testifies of him, not only a *Prophet*, but *more than a Prophet*, in pointing him out with the finger, who was the Center of the *Prophets* aim, and of the whole *Scripture's* circumference.

2. But a Query may be here made, viz. How John came thus to be a voice, and so able to speak, since that he was brought up in a rude wilderness, 'till his shewing unto Israel? *Luc. 1. ver. ult.*

To which I may briefly answer ; That where *God* is an extraordinary *Enditer*, there the *Tongue will be the pen of a ready writer* : The Apostles that were but silly fishermen, and could speak no other language than their mother-Tongue ; by the Spirit of God became excellent Linguists, *Act. 2. 4.* And no marvel : for, *E quo-
vis*

vis ligno fiet Mercurius, ubi digitus Dei est Statuarius. And not unfitly do I say, *Mercurius*; for *Rgul*, that was an ignorant *Saul* before his conversion, coming afterward with *Barnabas* to *Lystra*, and preaching there, the people call'd him *Mercurius*, because (saith the Text) he was the *chief Speaker*, *Act. 14. 12.*

John therefore being taught, and sent of God, *Job. 1. 6.* could not be defective in his speech, for he was not like *Cræsus* his Son, tongue-ty'd; nor yet like *Demosthenes* brib'd by the *Milesiens* to hold his peace, (as there are some such *St. Johns* yet in the world,) But *St. John* here, as he had the *key of knowledge*, so he had the *door of utterance*, being sent in *Embassage* from the King of Heaven. As he had learning, and ability to deliver his message, so no temptations could withdraw him, or make him swarve one jot from performing his Commission; for the better execution whereof, we find in the Text, that he took a double opportunity.

The first of time, *In those dayes, &c.* the second of place, *In the Wildernes, &c.*

First, in respect of the circumstance of Time; it being just before that *Lent*, which our Saviour kept in his forty dayes Fast: yea, Christ himself preacht afterward upon the very same Text that *St. John* did here, *Mat. 4. 17.* And *Rupertus* probably thinks that 'twas about this very time of the year, it being but a while before the *Jews* Passover, which was wont to be celebrated in the Moneth *Abib*, *Exod. 23. 17.* which, as the ordinary gloss expounds it, contain'd the latter part of our *March*, and the first part of *April*; so that in respect of our selves, the subject is very fitting for the time, even for these dayes. But to the Text again; it sayes, It was in those dayes, *In those dayes, viz.* when the *Jews* had been 90 years before made tributary to Rome
by

by *Pompey*; and *Augustus Caesar*, Emperour of the *Roman* Monarchy, had now long since, invested *Herod Antipater's* Son, a Stranger, with Regal Power, and Sovereign Authority, and entitled him (in the *Capitol at Rome*) *King of Judea*; who not long after his coming to the Crown (according to the common opinions of Chronologers) had now a good while since quite broken the Authority of the *Sanhedrim*, the Grand Consistory of the *Jews*, the Prærogative Court of Justice, consisting of the *71 Elders*: So that in those dayes the Scepter was (not onely) departed from *Judah*, but the Lawgiver likewise from between his feet; And therefore high time now to press the fulfilling of *Jacob's* Prophecie, and a most fit opportunity to preach the *Celestial Kingdom* of the *Messias* in; when-as, in those dayes the *Terrestrial Kingdom* of the *Jews* was at so ill a stay.

2. Secondly, he took the opportunity of place, a solitary private place, the *Wilderness of Judea*; a fit place to work repentance in: for, *St. Peter* will leave the company, when he goes to weep; and *David* will go to his *Bed-chamber*, and there will he water his Couch with his tears; as if Christ, the Spouse of a penitent Soul, were bashful, and would not willingly come unto his Bride, in the presence of a multitude.

Besides, perhaps it was in the *Wilderness*, to shew that the People should go out, and attend their Pastor, and not the Pastor to humour and follow the People; for our Preacher in the Text, was the voice of a Crier in the *Wilderness*, and not of a rambling Schismatick, for factious Gospellers in a Corner; nor yet of a close Jesuite, for Roman Catholicks in a private Chamber.

But wishing that all such false lights might be clapt up in a *Dark-lanthorn*; I'll desire you now to cast your eye from beholding any longer the Preacher, in the

1. ver. and lend an ear to listen to his Sermon, in the
 2. ver. Wherein ye may hear him reading, like Porphy-
 rius to Aristotle, an *Isagoge* to Christ, a Preface to the
 Gospel, the tenor whereof runs thus; Repent, for the
 Kingdom of heaven is at hand.

2. Part.

Where first, of the first part of his Sermon, the Pre-
 cept enjoyn'd, *Repentance*; and therein first of the first
 Particular, the nature and essence of the *Aſſ*, couch'd
 in the signification of the verb *penitere*, which being op-
 posed to *consequi*, signifies as much as *post factum sapere*; and
 so the Latin word *Respicere*, seems to be deriv'd
 à *re-ſapere*, To be wise again; as if a man were an
 arrant fool, and out of his wits, all the while he lay in
 sin unrepented: And thus much is implied by a phrase in
Luk. 15. 17. where speaking of the repentant Prodigal;
 the Text saith; That when he came to himself, as if
 he had not been his own man, or stark mad all the
 while he ran himself even breathless, in his course of
 vanity.

Others will have it (*penitere*) to signifie *mentem in
 melius mutare*; and so *converso*, to be *quali cordis ver-
 ſio*, a turning of the heart, and a returning unto God;
 and thus the Hebrew word *חָשַׁב*, which the Rabbins
 use for *respicentia*, implies as much, it being derived
 from *חָשַׁב* *redire*, which the Septuagint translate by the
 Verb in the Text *penitere*, as in *Jer. 31. 19.* *וּפָנִיתִי
 & cogn. penitere*, so the Septuagint; *postquam, egi penitentiam*;
 so St. Hieron; they many times likewise expressing it
 by the Verb *conversari* & *convertendi*, to turn to God, and to
 be turned from sin; and therefore St. Peter joyns them
 both together in *Aſſ* 3. 19. adding the latter as an
Exegetis of the former; *penitentes & convertimini, Respicite,
 & Convertite vos*, as one Translation; or *Convertimini*, as
 another reads it, and, as our English aptly renders it,

Buxtorf.
Lexic.

Amend

Amend your lives; which, besides the external work, implies an inward change of the mind, and not, as the *Remists* read it, *Do penance*, which signifies onely an outward, penal, *satisfactory Act*. And thus from the signification of the word, we may gather, That *Repentance* includes not onely an *Act* of the Understanding, whereby a man takes notice of his sin, and remembers from whence he is fallen; but also of the Will and affection, whereby he grieves for, and abhorresthe same; upon both which, follows a serious mutation, and conversion from sin unto righteousness, and from the power of Satan unto God: he repents, and doth the *first works*.

But because the distinct and cleer knowledge of a thing depends upon the knowledge of the parts; I will take repentance in this large sense: and so anatomizing it into the severall parts, and consequents of it, will briefly read a short Lecture of the severall particulars, that concur to the making of it up complete, which are usually propounded to be these five.

1. *Cognitio peccati*, the knowledge of the sin.
2. *Contritio Cordis*, a true contrition of heart, arising from that knowledge.
3. *Confessio Oris*, an unfeigned confession of mouth, following upon that contrition.
- Spes firma misericordiae*, a turning unto God, in a sustaining hope of mercy.
- Nova obedientia*, a real change in our life, by new obedience; which last I name rather as a fruit, than a part of repentance.

First, for the *knowledge* of sin, that's the *first line* that is drawn to repair the *Image* of God in man, and the first step that he sets forward to salvation, it being like the *Primum Mobile* among the Spheres, or the great Wheel in a Clock, that sets all the other faculties a-working,

working, and direct them in their motion; and is therefore call'd by the Philosopher *anima intellectiva*, a *spiritual Eye*, as the Eye of the Body is term'd by him *visus sensibilis*, a *corporeal Intellect*; and therefore, as there is *ignoti nulla cupido*, so likewise, *nulla fuga*: a blind man may easily fall into ditch, neither will he grieve that he is there, if so be that he know not of it; since the heart doth not grieve for that, which the eye of knowledge doth not perceive.

Wherefore it is the Devil's chief policy, in the first place, to *blindfold* men, that they may not see their sins; imitating herein *Antiochus*, who entering into the Temple at *Jerusalem*, first took away the *Candlestick*, for light: so Satan rifling the soul of man, (which ought to be the Temple of the Holy Ghost) first takes away the *burning Lamp* of knowledge; for then he is sure that the *Philistines* may lead *Sampson* to the Grinding-house, when his eyes are out; that *Zedechiah* may be carried to *Babel*, when *Nebuchadnezzar* hath made him *blind*; and that the silly *Hawk* may be conveyed whither the Faulkoner please, when-as she is *hooded*.

Dangerous then is that malady, which makes a man senseless of his misery: It may be fear'd 'tis the *Falling-sickness* of *Apostasy*, or some *Lethargy* of security, or some burning *Fever* of concupiscence, that breeds such a frensie, that a man thinks not he is sick, when alas such a one may cry out with St. *Augustin*, *Quid miserius misero, non miserante seipsum?* Who is more desperately miserable than that man, who being in misery, doth not pity himself?

Wherefore, that a man may know the irregularity of his actions, he must first know the rule which ought to be the measure of them; because, according to Philosophy, the measure ought first to be known, before

the obliquity, or crookedness, of the thing measured can be known; Now, this, is the Law of God; and therefore saith the Apostle, *Rom. 7. 7. I had not known sin, but by the Law*, Sin being nothing else but a *rupture*, An aberration or transgression of the Law.

2. And when a man views in this Glass all his spots, he must not (like the Elephant) puddle this cleer Stream, that he may not behold his ugly shape; nor (like Bankrupts) cast away this Book, that he may not see his debts, to vex and grieve him; but, upon the sight of them, let him rather, (like a solitary widdowed Turtle) sit down, sad and mournful, and stand appall'd with grief, that he hath offended so gracious a God; And so I am fallen upon the second particular, concurring to the essence of repentance, *viz. A true contrition* of heart arising upon the knowledge of sin.

The *Pascal Lamb* was never eaten but with *some herbs*; and a man can never taste the merit of the true *Pascal Lamb*, without some bitter grief, and anguish of heart, for his sin. What are *David's* Penitential Psalms, but so many mournful Anthems, and doleful Tunes, proceeding from the multitude of sorrows, which he had in his heart? which also made him even *roar*, for the *very disquietness of his soul*, for *Dolor anime, est anima doloris*, The very soul and pith of sorrow, is the sorrow of the soul for sin; And when the Spirit begins to blow, the waters then begin to flow amain; for, as lightning and thunder are common forerunners of a shower; so, after the enlightning of the understanding, that a man sees his sin, and the thunder of the Law causing contrition for it, the windows of heaven are then set open, and the eyes begin to distill a shower of tears, which are nothing else but the juice of a soul, squeez'd and prest with grief; which watry tears, if sanctified, will.

will prove like the waters of the red-Sea, *Exod. 14.* through which the truly penitent (like the children of *Israel*) shall pass safe to the Land of *Canaan*; but for their deadly Enemies, their Sins, they, like the *Egyptians*, shall be drown'd in those waters; so that as *Moses* said, *ver. 13.* they shall never see them again, unless perhaps, as the *Israelites* did the *Egyptians*, *ver. 30.* dead upon the sea-bank.

But yet that these waters may flow in a happy Channel, to an Ocean of mercy; when the soul is thus sick at heart, a man must then presently run to the Physician of his soul, and discover his disease; for, as it was but modest folly in Archduke *Maximilian's* Wife, who *Heyl. Micr.* chose rather to die, than to permit the Chirurgeon to *pag. 250.* view and dress her thigh, which she broke with a fall from her horse: so is it but foolish modesty, and desperate folly, to keep our wounded souls from our heavenly Chirurgeon's eye, which, undiscovered, prove desperate and deadly. *Stultorum est incurata pudor malus ulcera celans;* (saith the Poet); and therefore to conclude this, take *St. Augustine's* counsel; *Ne erubescere pœnitentiam agere, qui non erubuisse pœnitenda committere;* be not afraid to discover thy faults unto God, who wert not afraid, nor blusht to commit them, when He looked upon thee: And thus in the third place comes in Confession following upon true Contrition.

I intend not here to maintain the Doctrine of *Confession*, so far as 'tis us'd in the Church of *Rome*; They make it rather a rack of conscience, than a salve of comfort, a trick of policy to maintain their State, rather than a point of piety, to bring souls to God; yet in some cases of a distressed conscience our Church allows, and wisheth also that 'twere more practised, that a man need not think much to make the Priest of his

Privy-Council; whom the King of Kings hath made Lord-Keeper of his soul; to inform his understanding, perhaps being rude; to comfort his conscience being weak; and by the power of the Keyes, to absolve him ministerially from his sins; But I press not this: the word *Auricular* hears not altogether well; however, of necessity, thou must *confess thy sins unto the Lord, that he may forgive thee the iniquity of thy transgressions*, *Psal. 32. 4.*

Indeed in the Temporal Courts of men, the Poet's rule is good Law, *Non est confessi causa tuenda rei*. If a man plead Guilty, there's none to patronize his cause, but sentence presently passeth upon him; but in God's Court (which I may call the *Spiritual Court*) *Peccata detegere, est tegere*. The confession of one's fault, is the readiest way to save one's life: *Si agnoscat peccator, ignoscat Deus*; But to be possessed with a dumb Devil, and to conceal his sins as if God should not know them, is but to imitate the silly Woodcock, who hiding her head that she sees no body, imagineth then, that no body sees her; and so whilst a man keeps his wounds and his soars close, they begin at last to fester, and in the end turn to a *Canker*; dealing in the mean time with his sin, as the foolish fellow in *Plutarch* did with a little Fox that he had stoln, who having hidden him under his *Cloak*, suffered his very bowels to be torn out by the Fox's teeth, rather than he would discover the fact. And thus the saying of *Solomon* is verified, *Prov. 28. 13. He that hideth his sin, shall not prosper.*

4.

But *Judas* was sorry for his sin, and confess'd it too, yea, and made satisfaction by restitution of the thirty pieces of silver (which three make the Cardinal's *repentance* complete) and yet remained a *Judas* still, the Son of perdition; and therefore, as Christ told the *Ruler*,

Luc.

Luc. 18. v. 22. that *one thing was wanting* in his Obedience, so may Judas tell the Romanists, That one thing is wanting in their Repentance; and that's the fourth thing which I propounded, *viz. A turning unto God in a stedfast hope of mercy.*

But may some dejected soul say; How can I, who know my self a notorious Sinner, hope for mercy at God's hands; any more than a hainous Malefactor can expect from a severe Judg a Pardon? To whom I may replv,

That indeed, as the Sun in the morning many times looks red, through the misty and foggy vapours, but being risen, and those mists dispell'd, appears then in its perfect beauty, and comfortable lustre: so in the dawning of the day-star in thy heart, if thou look'st upon the Sun of righteousness through the mists of sin, he may perhaps appear red and terrible unto thee; but, behold him as he hath dispell'd those mists, and so he invites thee to come unto him, though never so *heavy-laden* with the burden of iniquity; do but therefore ascend in *Tribunale mentis*, into the Judgment-seat of thy soul, and there arraign thy self at the Bar of God's justice, empannelling the Ten Commandments for a sufficient Jury; make but the *Word* of God the Judg, and thy *Conscience* as a thousand *Witnesses* to condemn thee; and then plead but for thy Psalm of Mercy, and thou shalt have a Pardon from the King of Heaven procured for thee by the King's Son, who came into the world on purpose to save repentant Malefactors; for, so runs the Argument of his Proclamation by his Herauld, the *voyce of the Cryer*, The King of Glory and the Lord of Life is come, and his Kingdom of Grace is now at hand, and therefore take comfort, and courage to repent; Repent, saith he, *for the Kingdom, &c.* Let not therefore

2.

R.

fore thy impurity deterre thee from putting up thy Petition to the King of Heaven for mercy; if thou canst but unfeignedly say with *Luther*, *Fac penitentem Domine, quem jubes penitere*; then saith he, *Christus supplebit de suo, quod deest de tuo*; yea, perswade thy self, saith he, that *Deus, qui dedit tibi peccati tui cognitionem te non rogante, dabit etiam oranti gratiam*: yea, as the same Author runs comfortably on; *Idèd dedit, &c.* Therefore God gave thee the knowledge of thy sin, when thou didst not ask it, that he might also grant thee pardon if thou would'st entreat it; wherefore Evangelical Repentance looks not onely to the Law, which is a killing letter, but appeals from the Throne of *Justice*, to God's *Mercy-seat*; in as much as the perfection and complement thereof springeth indeed from faith; *i. pariter ut vigne et salutaris*, saith *Clement Alexandrinus*, Saving Repentance is the good work of Faith:

Q.

But this assertion the Text may seem to contradict, implicitly; but other places of Scripture, expressly, where Repentance is plac'd before Belief, and so seems rather to run before Faith, as *John Baptist* did here before Christ, to prepare the way; which Doubt (since it is moved by divers upon my Text) give me leave a little to stand upon it: I will not long handle it, but onely briefly touch it.

R.

For Resolution whereof, we must note, That Repentance may be taken two wayes. 1. For a *disposition* preparing to a habit, and 2. For a *habit* perfecting that disposition; or rather, 1. by a *synecdoche*, only for Legal penitence, and 2. *completely*, for Evangelical repentance; the first is term'd *simpliciter, penitentia*, when a sinner, out of the sight and sense of his sin, and the terrour of God's wrath, due unto him for it, lyes condemn'd by the Law, and his own conscience:

The

The second is call'd *penitentia, resipiscentia*, when the same dejected prodigal, that is thus plundg'd in the depth of misery, looks up to Christ the Physitian of his wounded soul, and layes hold on mercy.

Repentance, in the first acception (in the phrase of Bishop *Latimer*) is Faith's *Gentleman-Usher*, a messenger before her face, to lead the way; but in the second, is one of her Train coming somewhat behind, attending upon her; Faith presupposeth the first, but the second, presupposeth faith; the first, being from the Law, the second, from the Gospel; the first, (like the *Needle*) pricks indeed the heart; but the second, (like the *thread*) unites us unto Christ, who is applyed between both, by the hand of faith: For, Legal humiliation, as a requisite preparation, may beget indeed a capacity of mercy in the subject, but being no way applicative of Christs merits, is not able to justify; and so, unless faith succeeds, it proves desperate and unsufficient: for, *Non satis est ut quis doleat, nisi ex fide doleat*, saith *Lombard*, with his followers, *lib. 4. sent. 14. dist.* But Evangelical repentance enjoying some peace of conscience, which ariseth from the knowledg of Christ, and thereupon studying new obedience, is a work acceptable in the sight of God; and therefore must needs spring from faith, because without this, *it is impossible to please God*, Heb. 11. 6.

I speak not this, as if Faith were a part of Repentance; for although they be not actually separated, yet are they really distinguish'd; and to prove so much, *Bellarmino* himself (contradicting himself) makes faith to be the cause of repentance; nor yet do I urge it, as if faith went before repentance; *prioritate temporis*, but onely *prioritate nature*, repentance being rather, a Concomitant than a Consequent effect of faith, as light
is,

is, in respect of the Sun, and heat in respect of fire; And in this assertion, *Aquinas*. 3. p. *Sum*. 85. q. 6. art. jumps with Mr. *Calvin*, lib. 3. *Instit*. 3. cap. 22. For as in moral habits there is a concatenation, and a *synchronism*, in respect of their perfect production, yet joyn'd with a priority of order; so likewise in *Theological*, where Faith is the mother-vertue, by which repentance and the rest are perfected; and yet without the being of these, faith likewise is not; since, like *Hippocrates's Twins*, they live and dy together.

But yet as in natural generation; and in the production of moral habits, there are many *previous dispositions* which must make the matter capable for the introduction of the form, and the subject for the habit; so likewise in regeneration and justifying faith: which are not infus'd by any sudden *Enthusiasm*, or in some phantastical or fanatical dream; but there are many antecedent actions; which our spiritual nativity doth ordinarily presuppose. For as a *Limner* will first have his table plan'd, before he pourtray the picture of any man thereupon; so God, before he renew his Image in man, will first have the Tables of our hearts plan'd, by the ugly sight and sense of sin; by the fear of punishment, griefe of heart, and confession of mouth; For the Law, as the minister of Death, must first tame and subdye our rebellious flesh, before the Gospel, the water of life, can comfort or strengthen our languishing spirit; that must be first applyed, like *wine* to sear the soar, or like a *Corrosive* to eat out the dead flesh, before this can pour in oyl to supple, or bring a salving plaister from the Physitian, to make it whole; For the Law, like a sower Philosopher, discovers indeed nature's defects, although, like the Priest and Levit, it onely looks on the wounded man,

man; and so leaves him; but *Ubi desinit Philosophus, ibi incipit Medicus*, where the Law ends, the Gospel begins, and like the Compassionate Samaritan, binds up the wounds of a broken heart, and a contrite spirit.

So that you see, initial Fear, doth ordinarily run lacquey before compleat Repentance, *in p[re]sentia p[re]s[ent]is*, saith *Clement Alexandrinus*. For, as the *Scythian* Rebels, were reduced to obedience, by the fear of whips, which their Masters presented to them; so the rebellious Servants of God, must be first smitten with the terrors of his scourge, before they are brought to serve him in fear and reverence. As *St. Paul* was first stricken down from his horse before he was rapt up into the third heaven; So these, must be first laid for dead, with a thunder-clap from mount *Sinai*, before they are brought into the Land of *Canaan*, to the hill of *Sion*. The Jewes must be first prick'd in their hearts, *Act. 2. 38.* before *St. Peter* can bid them, Repent; or preach remission of sins: since gripping pains must ever usher in the new Birth.

But another Quarry may be here made: viz. How this consternation, or initial fear, can be any way available or profitable toward saving Repentance; since, going before justifying faith, it must needs be sin, and that's the quite contrary way to this Kingdom of heaven.

Peter Martyr, to asswe the doubt, answers thus; *Dici potest* (saith he) *Ille timor utilis, non meritò, aut natura suò, sed propter ordinem institutum à Deo, qui illo sic vult abuti ad salutem nostram*; And this Assertion, even an honest *Fryer*, *Antonius Marinarius* did pithily illustrate in the Councel of *Trent*, where publicly averring against the *Franciscans*, That no good works

R r

went

2.

R.

went before justifying grace; he useth this Philosophical Similitude; That, as passing from a great Cold to an heat, one must come by the less degree of cold, which is neither heat, nor a new cold, but the same Cold remitted; so one goes from Sin, to saving repentance and righteousness, by terrours and attritions, which in themselves, are neither good works, nor new sins, but old sins Extenuated, which God out of his mercy, turneth to a good use; like a skilful Physician, extracting a wholesome medicin, out of deadly poison: for unless Love comes, and drive out that fear, it will prove but worldly sorrow, which worketh death; but if faith, which worketh by love, once perfect it, becoming then godly sorrow, it worketh repentance to salvation, not to be repented of: Faith, to such a one, being like the hand of Jesus, that saved Peter from drowning, who before, for fear, was even at the point of sinking; wherefore, to conclude this; When we have cast up the sum, and quantum of our sins, which are written in the Tables of our hearts; let us approach with boldness unto the throne of grace, and strike them off unto Christ's score, and he will see it discharg'd: for to this head, runs the main stream and force of the Baptist's Sermon; Repent, saith he, for &c.

5. But since a tree is not known *ex foliis, nec ex floribus, sed tantum ex fructibus*, but only by the fruit; therefore, in the fifth and last place, This inward affection, and repentance of heart, must be manifested to be true, by an outward Expression and amendment of life; for, *Vana est penitentia ubi emendatio nulla*, Vain, yea false, is that repentance, that is not accompanied with new obedience: now this consists in 2. things.

Aug.

1. In a *detestation* and *shunning* of evil. 180

2. In an earnest *following* after that which is good.
For the first, Our avoiding of evil, that must be

1. *Total.*

2. *Perpetual.*

First, *Total*: for, though a man dip the whole body of sin, in the waters of repentance, all over, saving in one darling sin; yet that one, cherished and unrepented, will prove to him, like *Achilles* his heel (by which his mother held him, when she dipt him in the *Stygian* water) in which, Satan, like another *Paris*, will not only bruise his heel, but even wound him to the very death; for a man may dy with one wound, as well as *Cæsar* with 23; of one sin unrepented of, as well as of a thousand; A man must, therefore, deal with his sin as Christ did with the Devils, who cast out the whole *Legion*, he left not one behind; for, to favour some one *Rimmon*, to be in Love with one *Dalilah*, to nourish and uphold one bosome-sin, though a man refrain from all the rest, is but just to imitate some rich men that have many Sons, who use to make one a Gentleman, though, for the rest, they care not though they begg: and as that is the readiest way (they say) to maintain their houses, so is this the high way to maintain the stock, and house of sin, which at last will bring an old house over one's head, and cast one down to the Mansions of Hell, where he shall dwell for ever. As this dislike must be *total*, so it must be *perpetual*, *Tota vita christiana, penitentia est*; was *Luther's* conclusion against *Eccius* upon these words. *Penitentia non est apud paucorum dierum, sed perpetua vite custodia et æternum innocentie studium*, saith another upon the Text. So that our whole life may seem to be nothing else but a Lent, appointed for us, to no other purpose, but to

prepare our selves against the *Sabbath* of Death, and the *Easter* of the Resurrection.

2. Lastly, In *new obedience*, a man must nor only eschew evil, but he must do good; for in Scripture, as the contrary of that which is commanded, is forbidden; so, the contrary of that which is *forbidden*, is commanded; and therefore, 'tis well observ'd, that Christ rejects the wicked, not for sins of *commission*, but of *omission*, *Mat. 25.* because *ye clothed me not, ye lodged me not, ye visited me not.* This therefore is true repentance, saith *holy Chrysostome*, *ἐν τῇ μετανοίᾳ ἀρκεῖται ἀπὸ τοῦ πῦρος, καὶ οὐκ ἀπὸ τοῦ ὕδατος*, Not only to be emptied of old sins, but to be replenish'd with new works: To *St. Paul's* faith (therefore) a man must add *St. James his works*, which justify faith to be lively, and our repentance to be performed truly, for though the former be only like *Elias* his fiery Chariot, yet the latter are the *horses* of that Chariot; both which, must run together, if we mean to be hurried up to heaven; yea, God is so much delighted with the fruit of good works, that it is the conceit of *Theodoret*, that no Honey was us'd in God's Levitical Sacrifices, because it is made only of leaves and flowers, and not of fruits: *St. Jobn* therefore, having in this verse exhorted them to repentance; lest they should seem afterward by their works *ipsius penitentia penitere*, he subjoyns this also, *ver. 8.* That their handy-works should not give their mouth and heart, the Lye; but that they would *bring forth works meet for repentance*: for, the Christian soul must get it's spiritual living, not by *idleness*, but by working; and therefore, our Saviour, after his resurrection, shew'd his disciples his feet and his hands, to teach them how they should walk, and what they should do. For, as *St. James* saith of faith, so may I of repentance, *Shew we thy*

thy repentance by thy works; by thy works of piety and devotion; by thy works of mortification; by thy works of obedience and submission; in a word, by thy works of Charity and Pacification.

But if the Prophet here were ask'd as once *Ezekiel* was; Son of man, what seest thou? Seest thou men express their repentance by such works as these? seest thou not rather divisions raging in the world? hath not the Devil set his cloven foot almost on every man's breast? and caus'd divided affections upon different opinions; yea, Are there not some such cross-pieces that hate the very Name of *Peace*, and love to goe one way, on purpose because such and such goe another way? The Prophet demurs his Answer: for, he hears some that have but little charity, give it out, That charity is grown so hot in these dayes, that men begin now to love their Enemies better than Neighbours, and old Friends. Besides, he sees divers *waters* issuing out of the Temple, as *Ezekiel* saw in his Vision, but they are all *waters of strife*, which takes men not onely over the ankles, but over the loyns; such a violent *flood*, which makes a world of breaches in the Banks of *Peace*.

It were to be wisht, and to be prayd for too, that some Undertakers might be found, who might thoroughly drain these *waters of strife*, that the Land might *yield her increase*, and men more fruit of love; for effecting whereof, the best, if not onely means, is, to *drive back* these waters, (as the River *Jordan* was driven back) by the waters of true Repentance; that men would change their cross-courses into an obedient quiet course of life; in a word, that they would turn the stream, by the works and exercise of those virtues, which are contrary to these vices wherein they have offended:
that

that so being all members of the same body, they may all have but *unum caput, & unum animam*, as the primitive Christians had *Act. 4. but one heart, and but one mind.*

2. And this ought to be put in execution speedily, even whilest 'tis called *to day*, at least in these dayes of this holy Time, appointed for all works of repentance; and that's the second Particular in the Precept, and now to be handled, which I will instantly dispatch, and so make this point the Period for this time.

The Devil is *tam callidus iniquitatis magister*, such a cunning Master to tutor a man up in sin, that (like the *Levite's Father-in-Law*, *Judg. 19. v. 7.*) if a young sinner come but down to him, he will rejoyce to meet him, and entertain him very courteously; and when he hath stay'd *three* dayes with him, he will urge him to stay the *fourth*; and be very earnest also to remain the *fifth*; thinking, like a crafty Fox, if he can but well get in his *head*, he will easily thrust in his whole *body*: Repentance therefore was the first Sermon that God preach'd in Paradise, the first Precept that the *Baptist* taught here in the Wilderness; the first Charge likewise, that Christ and his Apostles gave afterward, when they first began to preach; To teach us, that to avoid the Devil's policy, it must be the first lesson we put in practice; otherwise, Sin, like an ill Tenant, (for so the Apostle calls it, *peccatum inhabitans*) the longer it dwells in a man, the harder it will be to get him out; that growing every day stronger and stronger, and we every day weaker and weaker; for, by the custom of sin, a mans heart grows hard and fear'd, that he hath scarce a sense of sin, like the people of *Catadupa*, that being us'd unto it, are no whit troubled with the roaring of *Nilus*; or like *Birds* that breed in a *Steeple*, that through custom are not a jot disquieted with the noise of

of the *Bells*. Crush therefore the *Cockatrice* while it is in the *shell*; lest in time it become a *Serpent*. For as the *Falling-sickness*, as Physicians aver, may be easily cured when one is a child; but if a man continue with it till he be past 25 years of age, it is then very difficult, if not impossible to be removed; so it is with the sickness of sin, which came by the fall of Adam, *Initia peccati sunt verecunda*. The beginnings of sin are bashful, and may be easily dasht out of countenance; but if a man begin once to *walk in the counsel of the wicked*, he will presently stand in the way of sinners; and if he stand but there a while, 'tis twenty to one, if he sit not down in the seat of the scornful; according to the Psalmist's gradation, *Pf. 1. 1*. And if he be once sett, it is a great chance if he fall not asleep in security; and then if he be call'd, he will go nigh to give the Sluggard's Answer, *verba lenta, & somnolenta*, Yet a little while; a little more sleep before I arise; and so the *Saints-Bell* tolls all in to Christ's Church, before he awake out of his deep sleep, which ends in death; and then alas, being too late, he may cry with the Poet,

*Nil juvat erroris,mersa jam puppe, fateri;
Nec juvat, amisso, claudere septa, grege.*

A man must therefore step first into the Pool of *Bethesda*; if he mean to be cured of all his spiritual Maladies: for, to delay the time, and to hope onely for a second place (besides other uncertainties) hath this danger with it; That his soul may perhaps be expel'd out of his house of clay (his body), before he be admitted into the fellowship of Saints, and so all his thoughts of repentance perish.

For application therefore of all, Let us rise with Christ,

Christ, in the spring of the year, in the spring of our age; and seek him, with *Mary*, in the *first* day of the week, and in the *first* hour of the day; and not defer it 'till the summer of our youth decline, and the Sun of our life be passed its *Equinoctial*, and we now arriv'd at the Fall of the leaf, our old Age. When winter's colours shall bestayn our head, and our senses be benum'd with cold, when our chilly daies shall be at the shortest, and the shadow of death, and the night of the grave approach; how unfit shall we be then to perform so great a work? how weak to undergo so heavy a burthen? We shall rather grieve then, that, with the Spider, we have exhausted out bowels, and our life, in works of so little use; and that we have wasted that small Candle in idle play, which should have comfortably lighted us to bed.

Let us, therefore, remember our Creator, in the dayes of our youth, before those evil days come, and not to let slip this moment of Opportunity, whereon depends no less, than Eternity; But, as the Prophet *Isai* adviseth, Let us seek the Lord while he may be found, and call upon him whilst he is near; and as *John* the Baptist exhorts us here, Repent while we have means and opportunity offered, while the kingdom of heaven is at hand.

Isai. 55.
ver. 6.

Thus have I brought you to the top of this mountain of *Myrrh*, this subject of Repentance; from whence (like *Moses* on the top of *Pisgah*) ye may behold the spiritual *Canaan*, the Kingdom of heaven; which in the phrase of the Text, is now at hand, to be the ground for a longer journey; but, as *Moses* dyed on the top of the Mount, and never entred upon that, so shall my discours, without touching upon this; for me thinks I hear you say unto me, as the Disciples did to Christ, when he was going to *Euram*, Go no farther,

farther, but abide here because the day is far spent. Here therefore, I'll turn in, and desire a blessing of God, upon that, which with much imperfection hath been delivered at this time, That it may bring forth fruit in our lives and conversations, that so by Repentance, becoming Faithful Subjects in his Kingdom of Grace here, we may, in his good time, be translated to be happy Saints, in his Kingdome of Glory hereafter:

And all for his Son's sake Jesus Christ the Righteous, To whom, with the Father, and Holy Spirit, be ascribed all honor and glory, from henceforth and for evermore,

A M E N.

SC

THE





THE POWER OF PRAYER.

SERMON XIII.

Pſalm. 50. 15.

Call upon me in the (day-) time of troubles, ſo will I ^{bear} thee
And thou ſhalt ^{glorifie} _{praiſe} me.

THe ſacred Scriptures are like a ſpiritual *Paradiſe*, wherein there grows not only the *Tree of knowledge* (not, like *Eden's*, bearing *Forbidden-fruit*) and the *Tree of life* *Chriſt Jeſus*, though without a *Che- rubin*, and a *Flaming Sword*, to guard him from us, and us from him; having rather allurements of peace, inviting all to come and taſte his goodneſs : But, beſides theſe *Trees*, there are alſo *Rivers* of living-waters to comfort our drooping ſouls in the heat of any croſs or affliction whatſoever; whoſe golden ſtreams flow in no part of the Bible more abundantly and

and clearly, than in the *Psalms*: these being placed in the midst of the Canonical Scripture, as it were in the midst of Paradise, wherein all the *Liners* of Holy Writ, meet as in a *Center*. Hence is it, that *Musculus* styles the Book of *Psalms*, *Communem Theologiae Thesaurum*, A common Treasure-houle of all good Arguments, and Instructions, both for Life and Doctrine; *Cassiodorus* Prolog, in calls it, *Caeleste Scripturarum Armamentum*, A Spiritual Psalm. Armory, furnishing a man with all sorts of weapons, both offensive and defensive: The same Author entitles it likewise an *Apothecary's Shop*, containing a Remedy for every Malady, a Salve for every Sore, a Cure for every Cross; What shall I say? It is the Soul's *Anatomy*, the Law's *Epitome*, the Gospel's *Index*; In a word, the summary Pith, and brief *Compendium*, of *Moses* and the Prophets; of the Apostles and Evangelists; being both *historical*, *dogmatical*, and *practical*.

Præf. ad Lector.

Prolog, in Psalm.

Now as the *Psalms* are the *Enchiridion* of all the Bible, so my Text is, as it were, the Abridgment of all the *Psalms*; it implying, saith *Tremelius*, both Faith and Obedience, 1. *God's love*, and 2. *Man's duty*: both which are the whole Body; yea, *Medulla Theologiae*, the very Marrow of all Divinity; for, Divines have reduced the body of Divinity to these 3. heads: 1. *man's misery*, 2. his *deliverance* out of that misery, and 3. his *thankfulness* for that deliverance. And these three we find expressly in the Text.

Not. in loc.

First, *Man's misery*; *Call upon me*, &c. Now, calling and asking ever implies want; and besides that, here's a *time of trouble*, but though it be a *time of trouble*, yet 'tis but for a *time*, [a *day of troubles*, as some Translators read it] it will not alwayes last. God will deliver him: *Call upon me in the day of trouble*, and I will deliver thee; and that is the

I.

308

S f 2

Second

Second, his *deliverance* out of that misery; but, that man may not rob God of his honour, by forgetfulness or ungratefulness; he must be thankful to him for this his loving-kindness, by praising and lauding his holy name: I will deliver thee, and thou shalt glorify me; and there's the

Third, his *thankfulness* for that deliverance: So that here ye plainly see; 1. The *misery* and want of the Petitioner; 2. The *mercy* and bounty of the giver; and lastly, The *gratefulness* expected from the receiver; But the words more naturally fall into these three parts, which I will insist upon.

1. A *Precept* for prayer; *Call upon me, &c.*

2. A *Promise* of deliverance; *And I will deliver thee.*

3. A *Practice* of piety; *Thou shalt glorify me.*

In the Precept, there are likewise observable these three Particulars,

1. An *Object* of Prayer; *God himself*, implied in the Pronoun, *Me.*

2. An *Act* about that Object; *Invocation* or Prayer it self, *Call &c.*

3. A *time* most fitting for that Act; *In the time of trouble.*

1. Part.

It must begin with the *Object*; because the *Object* in nature is ever before the *Act* exercis'd about the same; and that you see is God alone, who claims Prayer here, as his Prerogative *Royals Call upon Me*; not, upon Saints, or their Shrines; not, upon Angels, or Images; but call upon *Me.* The lowest homage is to be given only to the highest Majesty; and Divine Prayer is a service due only to the chief Lord, of whom the whole world holds in *capite*; and that (besides many other) for these four reasons especially.

2. Reas.

Because He only is *Omniscient*, and needs

1. part. Sum.
12. quasi. 8.
art.

seeth all things; for, though we grant that supposed
Glas of the Trinity, which many Catholicks contend
for, yet *Occam* will affirm, that 'tis but *Speculum vo-*
luntarium, non naturale: And besides, *Videntes Deum*
non vident omnia in Deo, is the plain conclusion of
Aquinas himself; and as for any particular revelation,
since it is not revealed to be the will of God, I think
them to be too curious and bold, that affirm it for an
absolute position; because in their opinion it implyes
no contradiction. Whatsoever the possibility be, *Tu-*
tius est hec sine crimine ignorare, quam cum discrimine
persecrari, as he, in a like case. Rightly therefore to
God, and to God alone, doth our Church fitly pray
in her Liturgy; *O God, to whom all hearts are open, all*
desires known, and from whom no secrets are hid,
&c.

2. Reasf.

Lib. de
mund.

The second Reason why we are to pray onely into
God, is, because all good things which we can desire,
are properly in his power alone, to dispose and bestow:
The earth is the Lords (and his alone) and the fulness
thereof, *Psal. 24. ver. 1.* And thus much the heathen
Philosopher could discern, by the dim light of nature,
writing (like a Divine) to his Pupil *Alexander*, *in omni*
in vultu (saith he), *et de deo hinc manifestum*, as if he had spoke
in the Apostle's words, *Of him, and from him, and by*
him, are all things, *Rom. 1. ult. Solus Deus liberalis, quia*
solus sua largitur, saith my Author. And therefore, since
every good and perfect gift, comes down alone from the
father of lights, let us ask onely of him that giveth to
all men liberally, saith *St. Jam. 1. cap. ver. 6.* All the
acquittances given upon receipt of this Custome of
prayer, are only given in God's name, and none besides;
I have heard thee, I will deliver thee, &c.

3. Reasf.

The third Reason is, because God only understands
all that

our wants; and the means to help us, better than we our selves; and, understanding them, is only able to do what he will for us, and will do for those that shall call and rely upon him; so that these 3. Attributes are only really true of him, which one of the heathen (wiser than the rest) would needs have engraved on the breast of his supposed Deity, *Prudens, Potens, Misericors*: So that his poor suppliant's Poesy, may be that speech of *Abraham* to his Son, (which *Maximilian* the Emperour afterward took for his Motto), *Deus providebit*; and therefore they need despair of nothing within the compass of divine power and wisdom; for, in our greatest streights, when all humane help (in the eye of humane reason) seemes to fail, yet then can he finde a way to deliver his people: *Etiam si fractus illabatur orbis*; Though the earth be moved, saith the Psalmist, and the mountains carried into the depth of the sea, yet then is God a very present help in trouble, Psal. 46. ver. 1. 2. *Ad liberandum paratus, & potentia invicta instructus*, saith one upon the place; making man's Extremity, many times, the object of his Opportunity. *Calv. in Loc.*

The last and main Reason, why we are to call onely upon God, is, because that prayer being a *Divine Worship*, is due onely to a *Divine Power*: as we must render unto *Cæsar* the things that are *Cæsar's*, so unto God, the things that are God's; Give unto the Lord saith the Psalmist, the honour due unto his name, Ps. 29. 2. For if we give the worship to any creature, which onely (of right) belongs to the Creator, we fairly rob God of his honour, and in effect deny his very essence; Is it not because there is no God in *Israel* (saith *Elijah* to the messengers of *Abaziah*) that ye go to enquire of *Baalzebub* the god of *Eckron*? where, To enquire

4. Reas.

This was a gracious speech for an Emperour; but much more gracious is the King of Heaven, Who not only without controul, admits all to come into his Presence-Chamber, and freely grants their requests; but (which is beyond compare) He invites them here to come, delights in their Petitions, and promiseth a happy welcome; quite contrary to the course of worldly men, who are so far from bidding men ask them alms, that they will hardly give men alms when they do ask, when-as he bids us *ask*, and we shall *receive*, *Mat. 7.7.*

Is prayer a religious worship, to be tendered to none less than a God? then in all thy prayers and petitions, thy troubles and afflictions, call only upon him: As for our Adversaries who are not only *Papicole*, but *Sancticole*, they have their particular Patrons to fly unto in their several troubles, as to *St. Roch*, for the Plague; to *St. Leonard*, in Captivity; to *St. Nicolas* in distress at sea; to the *Virgin Mary* in Child-birth; with a whole Catalogue of the like: for which, they have neither precept, nor promise, nor practice, in all the Scripture; because indeed, it is both derogatory to the Majesty of God, and prejudicial to Christ.

First, *derogatory to God*, because him only must we worship, *Mat. 4. ver. 10.* And in him onely we are to believe, and therefore to him only to pray, as the Apostle reasons, *Rom. 10. 13. Idem est fingere multos deos, & Sanctos mortuos invocare*, saith the *Phoenix* of Germany, *Melancthon*: To worship *old Saints*, is to make *new Deities*; and to pray to *dead men*, to dishonour the *Living God*.

2. 'Tis prejudicial to Christ, who is not *Mediator mediatus*, *dimidiatus*, but the *onely Mediator*; and that not onely of *salvation* and redemption. *1 Tim. 2. 5.* But also of *intercession*, *Rom. 8. 34. Heb. 7. 25.* He is

T t

the

2. Use.

I.

2.

the onely Master-of-Requests in the Court of heaven, the onely Porter to let in our prayers to the presence of God, the onely Advocate to make known our sute and plead our cause. The King of heaven hath no other Favorite to speak for his poor subjects, but Christ his only Son; the Judg of the whole world calls none to the barr, to plead before his Mercy-seat, but Him that shall be Judg of quick and dead: In a word, he accepts of no sacrifices of prayer, but such as are offered by Christ, our High Priest, who mingles incense with them, and so makes them sweet and acceptable to God. If any other be deputed his Substitute, let us see his Patent out of the Written word, sealed by the Spirit of Truth, and it sufficeth; In the mean time, Call onely upon God, *Call upon me, &c.* saith the Lord, *in the time, &c.* And that leads me to the second Particular in the first general part, viz. the *Act*, to be exercised about this *Object*; *Invocation*, or Prayer it self.

1 Job. 2. 1.
Levit. 11. 5.
Rev. 8. 3.

2. Part.

And here, though I have a world of matter, yet the whole Sphear of it shall move on these two Poles.

1. *Quid sit Oratio?* What the nature of this *act* of of Prayer is.

2. *Ratio Orationis*, The reason to enforce it.

1. Not to lose my way before I set forth, I must begin with the first, because *ἀρχὴ πάντων ἀρχαίς*, saith the Philosopher, The beginning of a discourse must cast anchor in a Definition: which, out of many, may be this, in brief, viz. *Prayer is a religious expression of our lawfull desires to God, in the name of Christ*; which, for the more distinct knowledg, is distinguish'd by *St. Paul*, (as Divines interpret that place) into four parts; the first whereof is, *Supplication*, Deprecation, for the averſion of evil; the second *Supplication*, Petition, for the obtaining of good; the third *Supplication*, Interpellation, or intercession for others,

1 Tim. 2.

others, and the last, *in quædam*, Thanksgiving for all blessings, either positive or privative. Now every one of these, may be likewise threefold, *Mental, Vocal, or Real*. *Mental*, is like the Heart it self, that is *primum vivens*, and gives life to the rest, and hath the strongest voice, though it says least, as was seen in *Hannah*, *I Sam. 1. 13.* and in *Moses Exod. 14. 15.* who is said to cry unto the Lord, when he spake never a word. Rightly therefore is Prayer defined *ad idcirco ut sit ut sit Deo, et quædam est quædam spiritus in Deo*, The ascention of the Mind, and the Collocation of the spiritual Soul with her Maker. About the Collocation of Angels, agree most of them in this, that one Angel speaks to another, *Cum conceptum suum ordinat ad hoc* (saith *Aquinas*) *ut alteri innotescat, per propriam voluntatem*, When he wills and desires, that that conceit which he hath fram'd in his own understanding, should be manifested to another Angel and to God; and this, say they, is enough for the expression of it: So the spirit of Man, agreeing in substance with the nature of Angels, having a desire in his Will, that God should know that Petition which his understanding conceives, doth more truly pray, though he speak not, than he that speaks, and prays not thus in his heart; for God is not only *vocis, sed cordis spectator, & auditor*, or, if you will have it in *Luther's* conceit, *Deus non solum exaudit, preces Indicativas, sed Optativas*, the Lord hears not only our Words, but our Wishes; the very desires of the *Poor*, *Psal. 10. 17.* For, being a *Spirit*, he accepts chiefly of spiritual service, *Job. 4. 14.*

But this kind is peculiar alone (though not alwayes to be used) in private prayer, *que offertur à singulari personâ*, and that in *secret*, *Mat. 6. 6.* for I account that prayer Publick, which is perform'd by one in the person of many, though it be in a private place, or family

1. part. Sum.

q. 107.

Art. 2.

+ p. 2. c. 107.

but yet far different from that which is solemnly perform'd by a publick person, in a publick place. Mental prayer will not serve the turn in such Vocal service:

Mat. 12. 36. but *out of the abundance of the heart the mouth must speak*; and when the mind hath been *inditing* of a good matter, the tongue must be the pen of a ready writer, and that for these three reasons, saith *Aquinas*.

1. *Ad excitandam internam devotionem*; to stir up and blow the coals of zeal in our selves, and others, Open lips promote and advance open worship.

2. *Ad redditionem externi debiti*; that the Body may be exercised in this religious duty as well as the Soul; as we must bless God with our hearts; so likewise with our tongue: for to him, not onely a *contrite spirit*, *Psal.* 51. 17. but even the *calves of our lips* are an acceptable sacrifice, *Hos.* 14. 2.

3. *Ad demonstrandam redundantiam affectionis*; as a stream to express the overflowing affection of the Soul, according to that of the Psalmist, *My heart was hot within me, and at last I spake with my tongue*; and again, *my heart was glad*, (*Exultavit lingua*) my glory rejoiced, *Psal.* 16. 10.

But besides these, there may be a third sort of prayer, which I call'd *Reall*, viz. when a man can do no more than chatter with *Hezekiah*, perhaps not so much with holy *David*, whose spirit was so troubled, that his speech failed him, *Psal.* 77. 4. And when the poor overwhelmed Soul becomes thus tongue-tied, yet then every outward member doth supply the office, and becomes a tongue to call for help; his bended knees, his hands and eyes lifted up, they all speak what he would have, though he say nothing; but above all, his tears, they cry aloud. There is the voice of weeping, *Psal.* 68. 10. *Lacryme pondus faciei habent*, especially being

being accompanied with those *groans of the spirit*, that cannot be exprest, *Rom. 8. 26.* To conclude therefore this point, Call upon the Lord with thy *voice*, *Pf. 142. 1.* if not by continued series of words, yet at least by some short ejaculations; but, if words will not come, sigh; for the Lord hears the *sighing of his prisoners*, *Pfal. 79. 11.* and if thou canst not sigh, yet breathe, God hath an ear for that, *Lam. 3. 56.* And all this, because 'tis here the Command of God, which transmits me to the second Pole, which was *Ratio orationis*, the reason why we must pray; and that first, I say, because 'tis his command, *Call upon Me, saith the Lord, &c.*

The reasons to enforce the duty of Prayer may be drawn from a threefold head, 1. *Ex parte Dei*, 2. *Ex parte Nostræ*, 3. *Ex parte ipsius Orationis.*

First, *Ex parte Dei*; and that first *ratione Præcepti*: 1. Prayer is not a bare Evangelical Counsel, or matter of indifferency (which opinion some attribute to *Pelagius*) but an absolute precept, and therefore necessary: for, God doth not say here, if you chance to fall either among other of my Servants, or in some zealous fit of your own, to call upon me; nor yet, if you please at your best leisure, when you have nothing else to do, to call upon me (though many come short of this) but I absolutely command you to give me this honour due unto my Name, and therefore 'tis your duty to fulfil my will; *Call upon me, &c.* Now a loyal Subject will be sure to perform the command of his Prince, especially if thereby he may gain the King's favour, or any hope of preferment; *Et jubente Imperatore, faciemus; mandatum verò Creatoris negligemus?* you know whose argument it was. Certainly if we cast this Command of God behind our backs, we shall purchase the King of Kings his high displeasure, and so gain no preferment in

Muscul. in Loc.

August.

in the Court of Heaven : and, besides the privation of his love, we shall bring upon us the position of his wrath; and he that will not *pray* unto God, because he commands it, the Devil shall at last make a *prey* of him, because he neglects it.

2. *Reas.*

The second Reason in respect of God, is, because the humble deportment of his poor suppliants, conduceth much to the advancement of God's glory; especially *quoad homines*; that others seeing the same, might glorify their Father which is in heaven: for glory, according to the School, is not a bare worth, or excellency in it's own self (for that a man may have, and yet be without glory) *sed testimonium Excellentie, & manifestationem importat*, saith *Aquinas*; 'tis a shewing forth of that excellency unto others: Wherefore 'tis a great expression of God's glory, in respect of men, that the whole world, yea the Potentates thereof, are his poor beggers. For, as it was the very height of created glory, which was given to *Charles* the 6th. of *France*, to have all his subjects prostrate upon their knees round about him, whiles himself in the midst of them, was alone mounted on his horse; so, I think, there is no one act of divine worship, whereby God's glory is more fully exprest, than to behold his servants, all prostrate with reverence, at the footstool of his mercy; and putting up their petitions to him; whiles he alone sits mounted on his Throne of Majesty, decked with glory as with a garment. Yea, as if prayer were all the duty, and service which God required of man in his house of glory [*the Church*], he christens the Church after the same name, My house (saith he) shall be called the *house of prayer*; and therefore, from the use thereof, the Antients were wont to call their Temples, *Oratoria*. I compare not here the publick prayers

Isai. 67.
Euclan. Loc.
com. 35. 9.
24.

prayers of the Church, with Preaching, or other spiritual exercises. Needless queries and comparisons amongst Equalls, prove many times odious; and sett things more at variance, by setting them too near together; yet this I may, with safety, and without fear of scandal, say, That I desire ever, that Prayer, and Preaching, may be like the flower, and the seed, that preserve and continue each other; the flower bringing forth the seed; and the seed sown, begetting a new flower: I mean, that as the Pulpit must not eat up the Desk, so neither must the Service, devour the Sermon: for, these two ought not to be like those two Mistle-trees, that grew before the Temple of *Romulus*, that still, when one flourished, the other withered; as if they were like two buckets in a Well, or two contrary poynts in a Sphear, that the pulling up of one, should be the putting down of the other; I think that proportion of time, to be very exemplary, which the *Jews* allotted to these two Duties, in *Nehem. 9. 3.* where ye may see, they spent as much time, in confessing and worshipping the Lord their God, as they did in reading the Book of the Law. *Bishop Latimer* preaching at *Stamford*, would needs have the Service don, though the daies were short; for 'tis not fit to shorten one, to lengthen out the other: and they that in either, go about to do so, though all the world knew, that they be extremely opposite, yet 'tis to be doubted that they agree both in this, *viz.* to estimate both Preaching, and Prayer, rather by length and tale than by virtue and weight. But not to digress, I press still the conclusion, that prayer is no way to be shoulder'd out, lest we rob the Church of her grace, and God of his glory, and that for a third reason, *viz.* Because, God

3. Resf.

OUR

our heavenly Father, is wonderfully delighted to see his Children come, and ask him blessing: no presents are more welcom to him, than their petitions, which (in this Psalm) he prefers before all other sacrifices whatsoever; The prayers of the Saints, are his Musick and Perfume, *Rev. 5. 8.* and that very sweet and pleasant too; *Let me hear thy voice* (saith Christ to his Spouse) *for it is sweet, Cant. 2. 14.* Where 'tis worth our observation, that he becoms a Suitor unto us, that we would be Suitors unto Him, who professeth himself to be so taken with prayer, that he loves the very picture of it, for he hears the very beasts when they call; and sinful men, when they Cry; and is loth to have a prayer lost, when it will not take effect, *Pray not for this people,* saith God to Jeremy, *for I will not bear,* *Jer. 7. 16.*

4. *Reas.*

Mat. 6. 8.

Isai. 65. 24.

Molin. contra Arm.

pag. 192.

In the last place, let me add this one reason more, why God would have us call upon him? and that is, That in all things we might acknowledg his Sovereignty, and our Dependence; for though he need none of our prayers, yea though he know our wants before we ask, and intends to give us those things that are needful; yet his will is, that he will have his children ask for them, to exercise their obedience, and to acknowledg in what tenure they hold all those gifts which the Lord bestows upon them. Liberal bounty in God, must not be an argument of security and negligence in man; but our industry must ever go along with, and serve the good pleasure of God; for his promises are hypothetical, upon the performance of some condition in us, and therefore he, that desires to be made partaker of the promise, and obtain his intended end, must use the prescribed means; there must be a *Querite regnum*, go before a *Possidete regnum*; *etiam* before a *scire*, a seeking before a finding, and

and a calling : before a deliverance, *Call upon me,* faith the Lord, and *I will deliver thee*, but without calling no deliverance.

Secondly, The reasons in respect of *Our selves*, may be drawn, first, from our perpetual want and need ; for thus the Heathen could argue, *ἡμεῖς δὲ θεῷ ἄνθρωποι ἐσμὲν* *Hom. Odyf. 9th*. Pray, faith he ; why ? because all stand in need ^{2.} of God's assistance and help ; for as we are all born naked, in respect of body, so likewise in respect of soul ; without any habit either intellectual or moral, even, *sicut rasa tabula*, yea, like the very *Chaos* --- *omnis lucis egenus*, even very *darkness*, as the Apostle speaks ; dead in respect of spirituals, and *lame* in respect of naturals ; poor silly Cripples, not able to help our selves, the very 'Spital of diseases, and the Map of misery ; and therefore we have need to pray with holy *David*, *Psal. 86. 1.* that God would be merciful to us, being *poor and in misery*, that he would turn unto us, being *desolate and afflicted*, and help us in the time of need. *Psal. 25. 16.* ^{17.}

We ought to pray, to exercise our faith, our hope, and obedience, with the rest of God's Graces in us, and to testify that they are not dead but lively ; For, as Physicians say, that *Indicium cordis, fit per brachium*, The life in the Heart, is seen by the Pulse in the arm ; so it may be said, that the life of grace in the soul is discern'd by the lifting up of the hand in prayer [which St. *Chrysostom* calls *ἡμῶν τὸ κέντρον*, the very nerve and sinew of the Soul, whereby it moves in the course of piety]. For as that Child which never cries, is accounted for still-born, (and so according to our Law, hath no title to any inheritance) : so it may be doubted, that that Soul which never cries unto God by prayer, had never any title to any heavenly inheritance, but is accounted dead, *ἡμεῖς δὲ θεῷ ἄνθρωποι ἐσμὲν* *Ibid. Hom.*

U u

faith 67.

saith the same Author; That Soul which hath no motion to pray, is but corrupt and dead. And 'tis one of the marks of the wicked, that they *call not upon God*, *Psal.* 14. 4.

3ly. We must pray, that we may get acquaintance with
Job. 22. 21. God, and keep it being gotten; for it is with him, as it is with an earthly friend; disrespect and careless neglect of wonted visits, and discourse, is the ready way to lose him; and therefore the Scripture saith of them that are strangers unto God, that they *call not upon his name*, *Psal.* 79. 6. And to such he will say at the last day; *I know you not, Depart from me, ye workers of iniquity*, *Luc.* 13. 27.

4ly. We are to pray in imitation of all the Saints of God, but especially of Christ himself, who in moral actions is both *Exemplum regulans* & *provocans*; and therefore he hath taught us to pray, not only by precept, but also by practice: for we have him once praying in a *solitary place*, *Mar.* 1. 35. We find him twice praying in a *Mountain*, *Mar.* 6. 46. *Luke* 9. 28. And we have him three times praying in the *Garden*, *Mat.* 26. 44. and the third time saying the same words ('twas a set form): and if Christ prayed in the same words, I hope 'tis lawful for us to do so too.

5ly. Lastly, The Motives to this duty, in respect of prayer it self, may be taken; 1. from the *power and efficacy* that it hath, both for the obtaining and keeping of good things: 2ly, for the preventing and removal of evil, it being the *Key* that opens the gate of mercy, and shuts up the treasures of wrath; so that *Justus Jonas* his speech of *Luther's* power in prayer, may be well interpreted, *Iste vir potuit* (saith he) *quicquid voluit*; as if (like *Jacob*) he could have power over the Angel, and prevail, by weeping and making supplication

tion unto him, *Hof. 12. 4.* But of this more at large in the second general part of the Text, where we shall see, how by virtue of God's promise it is able to work our deliverance; In the mean time let me close it up with this short advise; That whatsoever occasions we have we should still make prayer *Clavem diei & Seram noctis*; the Key to open the joyes of the day, and the Lock to lock out the dangers of the night.

And so I come to the last motive, which may be taken from the facility of the duty, that 'tis onely to ask, and have, and what more easie than this? for we use to say, that he can do but little, that cannot ask for that he wants; and yet this is all that God requires: he professeth in this Psalm, *v. 13.* that *he desires no sacrifices*, or burnt-offerings, with the flesh of Bulls, or the blood of Goats; he asks not for the Gold of *Arabia*, or the Treasures of *Egypt*, neither calls he for thousands of Rams, or tenthousands of Rivers of Oyl: for then poor *Lazarus* might think himself excluded; but to ask, the poorest Beggar may do, as well as the greatest *Dives* in the world; for the King of Heaven is not like the *Grand Turk*, who gives audience to no Ambassadour without some rich Present, sent before to prepare his way; for his poor Clients may have their cause heard without any fee, or bribe, and may sue in the Star-chamber of Heaven, *in forma pauperis*, and have a speedy issue of their Suit, without any charges or pains, save onely to ask; *Ascendit oratio, & descendit misericordia*; let but their prayers ascend up unto God, and his mercy shall descend down upon them; To such therefore, as neglect this duty, I may say, as *Naaman's* Servants said unto their Master, *What if the Lord had commanded thee some hard thing, wouldst thou not have done it?* how much rather, since he com-

Last Mot.

Mich. 6. 7.

2 Reg. 4. 13.

mands thee so easie a thing, as onely to *wash and be clean*, as onely to *ask and have*? Certainly, if men did verily believe a Heaven, or rightly know the value of spiritual grace, and true temporal blessings, they would without all doubt sue and petition for them; for 'tis but a small thing we say, that is not worth the asking; and 'tis but a small thing, that men in these dayes, will give for asking; and therefore it argues that those men think the assistance of God to be to no purpose, and his blessings to be little worth, that will not do so much as

Mat. 7. 7. ask for them; *Ask*, saith our Saviour, *and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you*; and this we ought to doe, at all times,

1 Thef. 5. 13. *Pray continually*, saith the Apostle, but especially in the time of trouble, in the day of tribulation: And that's the last particular in the precept for prayer, viz. the time most fitting for it, *in the time of trouble, Call upon me* (saith God) *in the time of trouble, &c.*

3. Part. *Albuniassar*, the great Astronomer, that gave too much credit to his Art, thought that the Heavens afforded so propitious a constellation, that if a man could but pray in it, he should be sure to be heard. Though I am sure he could not see that in the Stars; yet we may see here in the Text, a time of God's own appointing, most opportune and propitious for prayer to be made in, viz.

Job. 5. 1. *In the time of trouble*. But *Job* tells us, that man is born to trouble, and all his dayes are full of misery; *Pastimur hic & patimur*, our whole life is but *miseriarum mundus*; at the best but a *tragick-comedy*, a Tragick-Comedy, or a Comick-Tragedy; so that every day hath evil sufficient to minister trouble; and so by consequence, occasion of prayer: But slight and ordinary occasions, we use to say, do not much trouble us; and therefore the Text, though it do not exclude those, yet it chiefly intends

intends some heavy cross and calamity, some fearful judgment, that either hangs (like the Sword of *Damocles*,) by one hair over our heads, or is already fallen down upon us : *tempore rerum adversarum* ; so *Castilio* reads the words ; *in die angustiae*, so another ; *in die tribulationis*, so the *Septuagint* ; as if a man were prest, and almost oppress'd with distress ; *in die tribulationis*, so *St. Hieron* ; & *tribulatio derivatur à tribula*, in the derivation of *St. Augustin*, as if a man were thresh'd with the Flail of God's heavy displeasure, when the floods of affliction are like to drown us, (as the Psalmist *Psal. 69.* speaks) and the deep waters like to swallow us up ; *Psal. 15, 16.* then 'tis high time to pour out our prayers, and to cry unto the Lord with *David*, *De profundis &c.* Out of the depths have I cried unto thee, *Psal. 130. 1.* (*i. e.*) *in gravibus afflictionibus*, saith *Musculus* ; out of the depth of misery, we should cry unto God for the depth of his mercy. From which twofold explication of the words, we have these two Lessons.

First, That prayer is to be performed, not onely in the time of calamity ; but that time which we call prosperity, calls likewise for it ; since every day (in some sense) is subject to trouble ; many indeed will run and cry, like children, as long as they feel the smart of the rod ; but, like *Childrens Tops*, will neither stand nor go in the way of piety, if they be not scourged ; for they onely move in prayer like wheels of a Clock, no longer than some weight pulls them down, or some heavy cross, presseth hard upon them ; *Ephraim and Manasses* (*i. e.* as they are interpreted, *Abundance, and Forgetfulness*) are two brothers, and commonly go together : but as we must love God for himself, so must we call upon him out of love, and not onely by constraint ; for God will not be well pleased with such

an

an answer, as roguing beggers use to give unto us, *Truly they never ask'd us any thing before, and were it not for need, they would not trouble us now, neither will they trouble us any more afterward*; Alas poor souls, we stand in continual need, and are taught to pray for our dayly bread; and therefore the Sunshine of prosperity, must not make us cast off that cloak, and habit of prayer, which the cold blustering wind of affliction made us put on; But at all times, we must call upon God, though especially in the day of tribulation, in the time of any heavy Cross, or calamity, either fear'd or felt, (as he commands here) *in the time of trouble*, which is the second Lesson that the Text chiefly aims at, when it bids us, Call upon God *in the time of trouble*.

2. But this lesson, (may some say) needs no exhortation, or reason to urge it : sharp sawce will of it self make us have a stomach to this dish, *Nec melior orandi magister quàm necessitas*, saith Luther, Need is not only the handmaid to devotion, but the Mistres and Maker of it, *Lord in trouble they visited thee, they poured out a prayer when thy Chastning was upon them*, *Isaiah. 26. 16.* They assemble themselves *for Corn, and for Oyle, Hos. 7. 14.* Indeed this holds true *in vi tibi*: but yet want (sometimes) makes men steal, rather than they'l beg releife; and become desperate, and take any course, rather than thei'l buckle and crouch, when they are hardly put to't; and therefore this precept is not in vain, to call upon the Lord in the time of trouble: for there are some, I say some, becausethere are others, whom prosperity makes rather worse than better; but some I say, as long as the rising-Sun of God's blessings, shines upon them, and warms them; as long as they can cocker their Genius, and live free

free to all worldly delights, they will play the hypocrites, and temporize with the best, make as fair a shew of devotion and zeal, as the soundest Christian in the world: But if the stream of God's favour be once diverted, if fortune once become retrograde, and they in danger of persecution, or under the burthen of some heavy affliction; how will they shrink (as we say) in the wetting, cast away prayer that should support them, and fall to distrust and murmur, as the *Israelites* did, when they had lost the *Onions* and garlick of *Egypt*, and were in a little want in the wilderness, *Num.* 11. 5? yea, sometimes, they'l run away from God, & fly to othet unlawful means, even to the Devil himself, as *Saul* did to the *Witch of Endor*, when his heart trembled to see the host of the *Philistines*, *1 Sam.* 28. v. 5. & 7. Such as these, are like the herb *Basil*, which a Citizen of *Genoa* (walking in his Garden) shew'd to the *Duke of Millain's* Embassador, who gently stroking it, smelt thence a sweet savour, but wringing & crushing it hard, as unsavory and stinking a smell; so these, as long as God strokes them gently on the head, with his hand of favour, and loving-kindness, they will perhaps send forth an external favour of devout prayer, and formal obedience: but, let Him strike them with his fist, or crush them somewhat hardly, with a little distress; and then the sparks of rebellious murmurings, will fly out of their corrupt nature, like sparks out of a flint-stone, struck against a Steel. It seems the Devil had seen the experience of this temptation, else he would never have chosen it, to have tempted *Job* withall: *Doth Job* (saith he) *serve God for nought?* alas, he's hedg'd about, the works of his hands are blest, and his substance is increas'd, 'tis no marvel that he serves God; and calls upon him, but saith

Satan

Heyl. Micr.
p. 225.

Satan to God, *Do but put forth thy hand now, and touch all that he bath, and he'll curse thee to thy face*, Job. 1. 10. 11, and we may read there, in the ensuing story, how strongly *Job* was tempted with it. And the prophet *David's* feet had well nigh slipt upon the same ground, had he not gone into the Sanctuary of God, *Psal.* 73. 16. How necessary, then, is it to go to God by prayer, and to cast the Anchor of our hope, firmly on him, who alone is *Caput bonæ spei*, and so firm a Rock, that if we be fixt upon him, we need not fear the violence of a thousand billows. Let want therefore and woe, make our devotion, like a fire in a Cold wind, and, by an *antiperistasis*, to be more inflam'd, and more ardently and zealously to call upon God in the time of trouble. Now crosses and troubles are either; 1. *general* upon others, that are members of the same mystical body with us; or, 2. *particular*, upon our own persons: The time of both, is most opportune to call upon God in.

- I. First, in troubles *general* upon others; and that, 1. For their deliverance, 2. For our own preservation: first, for their deliverance, *ut solvantur, vel salventur*, that they may be either loos'd from their crosses, or not lost, but saved in them. For *this* is more acceptable to God, springing out of Charity to others, than *that* for our selves proceeding only out of private necessity. I say out of love and sympathy to our bretheren: for the members of the same body, ought to help and relieve each others. And the natural members

In *Psal.* 31.

use to do so; *Curvatur spina dorsi, ut quærat spina quæ hæsit in planta*, saith *St. August.* wittily; and if one member suffer, all the members suffer with it, saith the Apostle, 1 *Cor.* 12. 27. Shall *Scaliger* melt into tears, when he readd the death of *Socrates* and *Plato*; and

Amasis

Amass his eyes run a water to see his friend in misery? and shall not we shed a tear, or spend a prayer for our distressed brethren? Let the Apostle conclude this; *Pray one for another, that ye may be healed, Jam. 5. 16.*

Secondly; we ought to pray in the time of general, and common calamity, for our own preservation, That God would cover us under the shadow of his wings, and be our hiding-place in the time of trouble, till the tyranny be over-pass'd; for when the judgments of God shall be shot round about us, like the arrows of Jonathan, round about David, 'tis then our best and most religious policy, to desire of God, that he would be our shield and Buckler, lest some light upon us; if God's destroying Angel, some pestilent or killing Disease, should be riding of his Circuit in our parts, to execute Malefactors, and be like to keep his Affixes amongst us, who deserve death, as much as any other; I know no better way to escape, than, by humble petition, to get a pardon from the King of Heaven, that may stay the Sword of Justice; to beg of him, that he would grant us a Protection, that none of his cruel Serjeants may arrest us with a Habeas corpus, till, through the mediation of our best Friend's, our Saviour's merits, we can make even our accounts with our Lord and Master. Thus ought we to stand in the gap, to turn away the wrath of the Lord by supplication and prayer, as we read that Moses did, in Numb. 14. 20. And thus briefly of general and common calamities, as they concern both our Brethren and our Selves.

Secondly, a word also of particular, inflicted upon our own persons, and they likewise twofold,

1. Internal and Spiritual.
2. External and corporal.

The first are in the Soul, and Conscience for sin, which

Saint Chrysostom, upon my Text, calls the time of trouble, *et tempus est duplex temporis, & duplex temporis*. When our sins, the weapons of death, assault the Soul; and the Devil the Enemy of our Salvation, layes siege, and batteries it, to bring it to despair: this is a heavy affliction, a weighty burden, *too heavy* for a man (by his own strength) *to bear*, as it is, *Psal. 38. 4.*

This makes one sick at the very heart, and to cry out (not as the *Sulamit's* Son did) *My head, my head;* but *O my heart, O my soul!* This is a wolf in a man's own breast, that gnaws like hell; the pain whereof made *David* himself to roar; yea, *Christ* himself to cry, *O God, my God, why hast thou forsaken me?* *A wounded spirit who can bear?* (saith the Wiseman that made the question, but gives no answer) *Prov. 18. 4.* Nature is not able to endure many fits of this: the very first will bring him even to hell's mouth; the sorrows of hell, saith *David*, came upon me, *Psal. 18. 5.* and what remedy did he use? ye may see it in the next verse, *He cried unto the Lord, in his distress, and he heard him out of his holy Temple; his complaint entred into his ears;* when such a storm as this tosses our brittle Bark, even to the danger of a Shipwrack, 'tis high time then to run to *Christ*, with open mouth, as the Disciples did, and cry, *Help Lord, we perish;* for of all helps, I may say of Prayer, in such a time as this, as *David* did of *Goliath's* Sword, *There is none like to that;* And therefore the Apostle reckoning up the weapons of the Spirit, brings in Prayer, in the last place, as that which buckles the whole armour together, and enables us to resist the strongest assaults, and the most fiery darts of the Devil, *Eph. 6.* Despair not then, O Christian, for the Lord is gracious and merciful, and can deliver thy Soul from the *netthermost hell*, *Psal. 86. 13.* For, what dark-

darkness is so great, which the Sun of his comfortable Mercy cannot enlighten? What soar or sin so dangerous, which his balm cannot cure? If *Cain* had any sin greater than could be forgiven, it was this, That *he thought, it could not be forgiven*; Be not therefore cast down, *o Christian soul, neither be disquieted within thee; put thy trust in God*, and call upon him in the time of thy spiritual trouble, and he will deliver thee, *Call upon me, &c.*

Psal 42.

Lastly, Art thou pressed with the burden of any temporal calamity, which is the effect of sin? Call upon God; Art thou sick in body, and that unto death with *Hezekiah*? Prayer may get thee the term of thy life enlarg'd, and renew'd for a Lease of 15. years; Hath any virulent tongue blasted thy name and credit? then with *David* give thy self unto prayer, *Psal. 109. 3.* Have thy Enemies slain thy Children with the sword? or the *Chaldeans* taken away thy Heards and Flocks? Is the Earth become as Iron, and the Heavens as Brass? or, Is thy Corn smitten with the Mildew, so that there follows cleanness of teeth, and famine in the Land? whatsoever thy cross or loss be, thou hast no surer refuge to ease, or extricate thy self, than by taking the counsel of *St. James*, *Is any man afflicted* (saith he) *let him pray*; any man whatsoever, afflicted howsoever, (for both the Patient, and the Passion, are without any limitation) let him pray: The very brute Beasts may teach thee this much devotion; for the little Chicken (if frightened with the Kite) will cry, and run to the Hen for shelter; *the wild Ass will bray, when she wanteth grass; and the Ox will low when he hath no fodder*, *Job 6. 5.* The Lions will roar, when they want their prey; and seek their meat from God, saith the Psalmist, *Psal. 104. 21.* And even the young Ravens do call upon

Jac. 5. 13.

him for food, he feedeth the young Ravens that *call upon him*, *Pfal. 147. 9.* For though the voices of these unreasonable creatures be accounted, among Logicians; *voces non-significantes*; yet be they *voces naturæ ad Dominum clamantes*, they cry aloud in the ears of God, and he understandeth their requests.

That Man then is worse than the brute Beasts; that will not call for help, when he cannot help himself; that will not open his mouth unto God, when destruction and the grave open their mouth upon him. Instinct of nature hath imprinted so much Religion in the very Heathen; for, the unbelieving Mariners (that were wafting *Jonah* to *Tarshish*, when they were in that sudden and strange tempest) *call'd every man upon his God*, *Jon. 1. 5.* and though rebellious *Jonah* were asleep then in the sides of the Ship, yet when he was in the Whale's belly, *he cried aloud unto the Lord his God*, *Jon. 2.* Want and extremity uses to bring the stoutest Rebels upon their knees: The stubborn *Israelites*, when they were *hungry and thirsty*, and their soul fainted in them, *then they cried unto the Lord in their trouble* (*Pfal. 137. 5.*) and *he delivered them out of their distress*; which Verse, by an elegant *Epimone*, is inserted four times in the same Psalm: But, not to trouble you with infinite examples, which I might produce in this kind; look only upon holy *David* (who was a man of prayer) and ye shall find him very often calling upon the Lord in the time of trouble; *O be thou my help in trouble*, *Pfal. 60. 11.* *Hide not thy face from me, for I am in trouble*, *Pfal. 69.* I could here go on with a number of the like expressions, the most whereof end in a sweet close of deliverance; *I call'd upon the Lord in my trouble, and he heard me at large*, *Pfal. 118. 6.* *I cried unto the Lord in my distress, and he heard my voice*, *Pfal.*

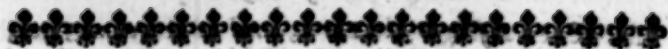
Pfal. 18. 6. I sought the Lord, and he heard me; yea, he delivered me out of all my fear, Psal. 34. 4. He preserv'd me in trouble, and compass'd me about with songs of deliverance, Psal. 32. 8. Which is the second general part of the Text, the promise of deliverance upon performance of the Precept, Call upon me, saith the Lord, in the time, &c. and I will deliver thee: But thus much which I have delivered, shall suffice at this time.

He Lord give a blessing to the seed of his Word, that it may take deep root downward, and bring forth fruit upward; And we beseech thee, O Lord, favourably to hear the prayers of thy people, that we who are laden with iniquity, may be speedily delivered by thy bounteous grace and mercy, through Jesus Christ our onely Lord and Saviour; To Whom, with the Father, and Holy Spirit, be ascribed all honour and glory, this Morning and for evermore,

A M E N.



THE



THE
POWER of PRAYER
EXECUTED.

SERMON XIV.

Psalm 50. 15.

Call upon me, &c. And I will deliver thee.

AS the *Orator* spake of Peace; and *St. Bernard*, of the name of our Saviour; so may I of Deliverance, *Dulce Nomen*, the very name of it is honey to the mouth, musick to the ear, and joy to the heart; *namque fides*, a sweet word (as he said of Mercy) especially after a bitter day of tribulation, after a time of trouble: as a quiet Harbour after a tempestuous Storm; so a happy Deliverance after a heavy Affliction, is far more welcome than a secure Waftage, or a continued Freedom: *Joseph's* Rising-Sun of honour appear'd far more glorious, after he had lain in the dark Prison; and *Job's* plenty yielded a more pleasing sweetness, after he had sat upon the stinking Dunghil; Contraries being set together, use to give a greater lustre the one to the other.

Would any man then reap in joy, after he hath sown
in

in tears? would he saine taste of the *sweet bread* of life, or the fresh cup of salvation, after he hath eaten the *unleavened bread* of carefulness, or drunk the salt water of affliction? let him not be wanting to himself, and God will not be wanting to him, let him but *ask*, and he shall *have*. *Call &c.* saith the Lord, and *I will deliver thee*.

God, who is rich in mercy, and most free in all his actions (*Agens liberrimum*) hath notwithstanding bound himself to poor miserable man, by his own promise (as *Sampson* was bound by his own hair) so that of a *Creditor*, he hath made himself a *Debtor*; and that which is his *gift*, may be said in a manner to be *due*, if man perform the condition of the Bond, which is no more, than to demand, and to call for it: *Call upon me*, and I will be as good as my promise, *I will deliver thee*.

I well call Promise a *Bond*, because *vinculum, promissio*, comes from *vincum*; to bind, or hind; in which bond of promise there are considerable these four Particulars.

1. The *Debtor*, or Person promising, *I*; the same *I*, that was to be called upon, even *I* the Lord.

2. The *Debt*, or Matter promised, Deliverance.

3. The *Date*, or Time of payment; not in the present, but in the future tense, *I will*, &c.

4. The *Condition* of the Obligation, upon performance whereof, the Bond stands in full strength and vertue; and this is implied in the Copulative, *And*, (which is exprest in the Greek, and our old Translations, and is implied in the new) that knits the Precept and the Promise together, *Call &c. I will &c.*

First, of the *Person* bound by promise, *God himself*: That the Lord and giver of all, in whose debt every man deeply is, both for good received, and by ill committed, should notwithstanding (not by receiving any thing from

I. Part.

from us; but) freely by promise make himself a debtor unto us; who deserve nothing at his hands; but destruction, is such an expression of his love, that it puts admiration it self to a *non-plus*; *De hoc cum dicitur, non potest dici*, as he said of His Essence; for if we should cry out; *O altitudo!* Alas, High, is a word too low to express the height of his love; the usual line of the eye of Reason, is not able to look up unto it; if we should cry then *a saeculo*, *O the depth of the riches* of his mercy; alas, depth is a word too shallow to discover the bottomless abyss of this loving-kindness. To look down too far into this Depth will turn the strongest Brain; and dazle the acutest Eye of the quickest understanding; this (like the Ark) is to be adored afar off, not to be pryed into, for if any should ask me a reason, What should move God to these engaging promises? (as he enquired of Alexander's stately Edifice, *Quare hæc Alexander?*) I can answer no otherwise than he did, *Quia voluit*; --- *Non possum dicere Quare; Hoc tantum possum dicere*---: The resolution of the question, falls at last into his good pleasure, onely because he will.

1. Use.

Yet out of the depth of this Well of life; a distressed Soul (though like the Woman of *Samaritan*; it have no Bucket) may (notwithstanding) draw *strong-water* of comfort to refresh it self in the time of need; for if God thus freely set open his treasures of mercy, and give us his gracious promise, before we craved it; certainly he will not fail to fulfil the same; when we become suiters for it; the chief end of God's promises (they being of a middle nature between his Purpose and Performance) is indeed, To comfort his Children. For as *Jezabel*; though she intended mischief to *Elias*, and meant to execute it; yet could not satisfie her hatred, unless she terribly threatened him in the mean time:

Robins.
Essay. 3.

time : So God, on the contrary, though he purposeth good to his Children, and means to perform it; yet cannot satisfy his love, unless he make it known, and promise it to them before hand, to comfort them in the mean while : And therefore the Saints of God, when they have been in greatest distress, and have had little left to sustain and support them, besides his bare word; have notwithstanding fled for comfort to the Promise of God, and prest him with that; *Remember thy word unto thy servant*, (saith holy David) *upon which thou hast caused me to hope; for this is my comfort in my affliction*, Psal. 119. 49, 50. Thus likewise Moses (a devout Rhetorician) fetcht his last and strongest argument, to prevail with God for Israel, and to divert his wrath, from this topick-place of his promise, *Remember, O Lord, Abraham, Isaac, and Israel, to whom thou swearst by thine own Self, that thou wouldst multiply their seed as the stars of heaven*, Exod. 32. 13. Now, as God is *dives promissis*, so is he rich also in performance, his word being a sacred Oracle that never fails; *Apollo's Tripod*, or *Sybille folium*, are but meer lies, compared with this undoubted verity; *Heaven and earth shall pass away, before one tittle of this shall fail*, Mat. 13. 31.

Dent. 9. 27.

Wherefore in the second place, this may serve to strengthen and confirm our faith, when we begin to sink (like Peter) in a sea of troubles; for, where we have the promise of God, we need despair of nothing within the compass of divine power; God by his promise having bound over unto us, both his Power; and his Truth for sure performance. *The testimony of the Lord is sure*, saith the Psalmist, Psal. 119. 7. For, as his Essence is unchangeable, so his Word must needs be immutable; *quod semper, et ubique verum*, none can change his mind, Mat. 3. 6. neither can he *lye*, Tit. 1. 2. *nec falli, nec fallere potest*,

2. Use.

Y y

for

for he is faithful that promiseth, saith the Apostle, Heb. 10. 23. And if promise (according to the School) be of those things *quæ sunt in nostra potestate, cum intentione agentis*; we need never question the promise of God, who is both able and willing to fulfil the same. Man indeed hath crackt his credit, and broke so often, that his bare word, (his *Quod dixi, dixi,*) is worth but little in these dayes, without a *Noverint universi*; it must be a Pilat's, *Quod scripsi, scripsi*, that must go for currant. But God's single Word is better than a double Bond; he ever justifying his saying by his act and deed, and making good his word by a faithful performance. Do not therefore dishonour, or wrong the truth of the Almighty, by the least distrust. 'Tis the property of Kings (saide *Agésilais*) *si voluerint ut quicquam eorum faceretur*, To perform that which they promise, onely with a nod of their head; and therefore in thy greatest extremities thou maist rely stedfastly upon the sure word of the King of Heaven, not only in hope, but even above and against hope, as faithful Abraham did, who against hope (as the Apostle speaks) *believed in hope*, Rom. 4. 18. Upon which words St. *Crysostom* puts the question, *utrum possit in re incertâ*; How Abraham could believe in hope, and yet above, or against hope? And his answer is, *non incertâ re incertâ, above all hope*, that the eye of humane reason could conceive, and yet *in re incertâ, in hope*, grounded upon the promise of God; for although God gave him no demonstration, nor wrought any sign to confirm his hope, *non signis, sed promissa*, but gave him only his bare word; yet, saith the Apostle, he *doubted not, nor staggered through unbelief*, ver. 20. but was strong in faith, though his reason was but weak; being *fully persuaded, that what God had promised, he was able to perform*, ver. 21. *magis credens*, saith the Text, *being fully assured*. The evidence

Comment. in
Loc.

evidence of faith, being clearer than any demonstration of reason, and perfwades more strongly; *ut ait vñs hñc hñ. Chryf. in 2^o pñt. hñc dñs hñc dñs, hñc dñs hñc dñs*, faith the golden Author; *Loc.* to which I may add the faying of *Sedulius* upon the fame place, *Fides non habet meritum, cñm ratio humana præbet experimentum.* Be not therefore a Disputant, to reason the cafe; but, againft Logick, hold ftill the Conclusion, in fpite of all the Premiffes, that natural reason can urge to the contrary. Lay hold on the promife with the hand of faith, and then expect in hope, waiting upon God in all thy temporal, and fpiritual wants; I fay temporal wants, as well as fpiritual; relying upon the promifes of this life, as well as upon thofe of the life to come: For there are many in the world, who willingly pretend faith in the promifes of eternal good things, and will rely upon God for his mercy for their fouls, and for their falvation; and yet in the mean time dare not trust his word (no, nor hardly themfelves) for the provifion for their bodies. Prepofterous incredulity! *Qui dedit vitam, non dabit viaticum?* Surely he that provideth meat for the fowls of the air, fhall caufe the fowls of the air to provide meat for them that rely upon Him: The very *Ravens* (though ravenous birds,) fhall turn *Caterers* for *Elias*, and provide him food, *1 Reg. 17. v. 4. & 6.* Yea, rather than he fhall want, an Angel fhall be his *Cook*, and make ready his Break-faft for him, before he be up, *1 King. 19. 5.* Have not then in all thy diftrefs fuch a diftrufeful thought, much lefs utter fuch a murmuring word, as the hungry *Ifraelites* did, *Can God prepare a Table in the Wildernefs?* *Pfal. 78. 19.* *he fmote the ftony rock indeed, that the waters gufhed out, but can he give bread alfo, and prepare fleft for his people?* O incredulous and misdoubting *Ifrael*, in whom the repetition of former blessings could not breed an

Rom. 4.

Robinf. Ef-
fay. pag. 111.

Matt. 265.

expectation of future hopes, in whom experience could not draw forth confidence against all distrust! What, Will they not believe that God was able to work another wonder, when they saw him so wonderful in his former work? Could not He who had given them bread and water of affliction, as well give them bread as he had done water for their consolation? Surely, they that will but heartily call for their *daily bread*, shall have their bellies fill'd with his hid treasures; yea, whatsoever, and how many soever their wants and necessities be, yet the Lord hath bound himself by promise, that he will deliver them out of all: And that's the second Particular, the *Debt* or Matter promised, *Deliverance. I will deliver thee.*

2. Part.

But because Hypothetical promises, are not actually fulfill'd, nor such payments usually made, but upon covenants kept, and conditions perform'd (*Promissio est præcepti consequens*, say Divines) so that *actual deliverance* must needs presuppose *actual calling*, we will therefore take in here, the last particular in the Bond, *the Condition of the obligation*, and so handling them both together, we shall fully see, that, upon performance of the condition, God's bond of Promise hath ever stood in *full strength and vertue*; that, if man *Call*, he will *Deliver* them. As in the *Law*, the Condition was, *Do this and live*, and in the *Gospel*, *Repent, and believe*, and *thou shalt be saved*; so both in *Law*, and *Gospel*, the Condition runs thus, *Call &c. I will deliver. Ask, and ye shall have*; not, that prayer merits deliverance by it's own vertue, since this comes freely by promise; but onely impetrates that, which God is engaged, and, in a manner, bound to give; yea doubtless he longeth to give, who desireth to be, asked. As he is a merciful Creditor to forgive, so, if we demand the debt, he

he is a true and ready debtor to pay; which his own servants have ever found true, they never calling (as the Priests of *Baal* did, without being heard), but the Lord hearkens unto them; (*-- Auditque vocatus Apollo*) and is with them in trouble, and at last delivers them, and brings them to honour, *Psal. 91. 15.* And whosoever calls on the name of the Lord shall be saved, saith St. Peter and St. Paul too, *Act. 2. 21. Rom. 10. 13.* Prayer is the beloved Favorite of the King of Heaven, to whom, he denies no lawful Boon which it desires at his hands.

'Tis ~~an armory~~ *armory*, saith St. Chrysost. a spiritual Armory: out *Hom. 67.* of which, a Christian Souldier may accoutre himself with any weapon, both for defence, and deliverance from evil, and for the winning and wearing of good. 'Tis the key that opens the gate of mercy, and shuts up the treasures of wrath; 'tis that, without which, a man cannot live, and with which, he may live in the very jaws of death. What shall I say? 'tis like God himself, all in all, *Quoddam omnipotens*, as *Luther* stil'd it; for, though to put *duo infinita*, be accounted an absurd ~~an~~ *an*, in Philosophy; yet it may stand for a true Thesis in Divinity, viz. God that works all in all, and Prayer that works with God, which (notwithstanding) to speak truly, are not *two*, but *one Almighty*; the same God praying as it were against himself, one person against another, one essence against it self; *Preces enim audit, qui preces fecit*, He that is our Judge to hear and grant, is likewise our Confessor, our Speaker, and our Advocate to frame and plead our suit; for, as Christ is the person we pray unto, so he is the party, that by his spirit prays in us, and likewise by his intercession prays for us; and therefore, *Phœnix* (*Achilles* his Tutor in *Homer*) spake truly, when he said, that prayers were *-- Αἱεὶ ἀεὶ παρ' ὡραίων,*
the

Virg.

Greg.

the very daughters of their great God *Jupiter* : and from hence it is, that, flowing from a fountain infinit in vertue, they must needs be omnipotent in power :
Jam. 5. 16. The prayer of a righteous man (*וְהַיְיָ יִשְׁמְרֵהוּ*, saith *St. James*) hath great strength and force in it; so strong, that it is able to *wrasle with God*, and will not let him go without a blessing. *Deus, qui nullis viribus premitur, precibus opprimitur*, saith one; like *Jacob*, it carries it self like a *Prince with the Angel*, and prevails, *Hos. 12. 4.* The issue thereof, being, like the success of the *Bow of Jonathan*, or the *Sword of Saul*, that never return'd empty.

Buztorf.
Lexic.

Whosoever then, shall commit his suit unto the Lord, and put his trust in the most High, *he will bring it to pass*, *Psal. 37. 5.* He will bring to pass, either that which he desires, or that which is better, or at least that which is sufficient for him; he that prayes, cannot want; for if God give him not abundance, yet he shall have content, the onely true abundance; this springing so naturally from that, that the same word *פָּרַע* signifies both to *Pray*, and *Abundance*. *Si Deus non solvat, & exaudiat ad voluntatem*, if God do not loose the bonds of affliction, according to our desire, *saltem salvabit, & exaudiet, ad salutem* He will at least save the afflicted in them, by giving them patience, and strength to bear them; he will either ward, and put by the blow, or give a helmet to keep it off; He will either lighten the burthen, or put under his hand to stay it up; He will either weaken the flame or strengthen the faith of the patient : And indeed, this was it that made the Martyrs Noble courage to appear like the Sun, with greatest countenance, in lowest state. But I am here enter'd into a Labyrinth, and am fallen into a large field of matter; I had therefore need to carry a little
 Clew

Clew of method along with me, that I may quickly find the way out again, without losing my self; wherefore, I will briefly trace Deliverances by prayer, in this Second general part, in the same steps, that I followed Troubles in the first. We may therefore view the power of it, in troubles general, and particular; in respect of others, and our selves.

In respect of *In Judgments threatened and imminent, or others* { *Inflicted and permanent.*

For the first; How did the power of prayer, offer a holy violence to God, and tie the hands of the Almighty, that he could not punish rebellious *Israel*, as he had threatened to do, *Exod. 32* *Let me alone* (saith God to *Moses*), that I may consume them; a strange expression, that God should solicit man to give him leave to revenge his own quarrel; and yet the power of *Moses's* mediation stood more than once in the gap, and diverted God's wrath. If any means under heaven, can avert a Judgment, 'tis the humble importunity of a faithful prayer, *Flectitur iratus voce rogante Deus.*

Exod. 32.

14.

Numb. 14.

13.

It delivers from troubles inflicted on others, and that both *internal* and *external*, *spiritual* and *corporal*.

2

For the first; Hath any man a hell in his Soul, an ill conscience, which *St. Augustine* calls *gehennam portabilem*, containing a *Legion* of Fiends, (of sins I mean) daily tormenting it? If any means in the world can do it, *fasting* and *prayer* will cast them out, *Mat. 17. 21.* yea (if the story may pass for current) *Luther* by devout supplication, fetcht a distressed Soul of *Wittenberg*, out of the very Jawes of hell, and wrested the Hand-writing (which was the *Deed of sale*) out of the Devil's fingers.

1.

For the second, Troubles *corporal*; How was the prayer of *Phineas*, a wall of separation, between the living and

2.

and the dead? so that the *Plague stay'd there*, Pſal. 106. 30. The prayer of *Elisba*, was able to work a resurrection to life, upon the *Shunamite's* dead Child, 2 Reg. 4. 33-35. The woman of *Canaan* (of whom, I may say, as *Paulinus* saith of her that anoynted the Feet of our Saviour) she was *prudenter impudens*, & *piè improba*) with much importunity, procured a cure for her sick daughter, Mat. 15. 28. Prayer is the only *unguentum armarium*, that can cure at distance. 'Tis reported that *Luther* (being absent), by his prayer, recovered his friend *Alyconius*, out of a desperate consumption; by which, and divers other of his Acts, *Justus Jonas* his speech was confirm'd, saith my Author, *quod Lutherus potuit quicquid voluit*. I could be infinite in Examples, but I'll content my self with one more. The devout Prayers of the Congregation, were able to break through a Prison-wall, and open an Iron-gate, to set *Peter* at liberty, Act. 12. 5. 'Twas the Prayers of the Congregation (they indeed are that *Army with banners*, Cant. 6. 10.) that overcame without resistance; the very *Amen* of a Congregation, being like a clap of thunder, that strikes a petition dead-sure. And yet there be some in these dayes, that stick not to say (as some in *Chrysostom's* time did) *in ecclesia non debemus orare*. We can pray at home, what need we come to Church? that's a place to hear in. Lay-men and women, must not speak in the Church, so they answer; but I would, they did not speak, nor preach in the Church otherwise; But what doth St. *Chrysostome* answer? *deus est in ecclesia, deus est in ecclesia*. Thou deceivest thy self, o man; thou art in a foul error, to think thou canst do as much good at home, as with the Congregation, *in ecclesia*. Where a whole religious assembly, with one unanimous and joyn

Ibid.

joynt desire, put up their requests to God; *vis unita fortior*: for, if the prayer of one man be prevalent (*multa* *plures in unum collati, plura pro uno valent*, as he elegantly goes on) much more the lifting up many hands, whose strength and sinews being united, shall pull down deliverance from heaven, for themselves and others; 'Tis such a loadstone, as will draw God out of heaven to help us; *Facile ignoscit pater, cum mater orat pro visceribus*. But I cannot stand upon this; I must but lap at each point, and so away. Let us now see how it delivers from particular troubles that respect *our selves*; and those are, as the former, both *internal* and *external*.

First, it delivers from *internal*, the dominion and guilt of sin; from which the poor Publican, by his humble suit, obtain'd deliverance by a gracious pardon, as many thousands have done besides. And as for external calamities, *visu d'hois d'm'is n' d'm'*, saith my Author, it vanquisheth, and dispels any evil whatsoever. Doth *Amaleck* press *Israel* to battel? (which *Melancthon* calls *utrinque partis calamitatem*) if *Moses* doe but onely fight upon his knees, the Enemy shall be put to the worst; if he do but lift up his *hand*, *Israel* shall have the *upper hand*, and *Amaleck* shall be sure to fall, *Exod. 17. 11*. The late King of *Sweden* invented a trick, that three ranks might discharge against the Enemy at once; one standing, the other stooping, and the third kneeling; and this is the true posture of the Christian Souldier, to fight (as *Constantine* was pictur'd upon his Coin) upon his knees. *Moses* there planted his Battery, upon the top of the hill, and discharg'd his prayers (which are *Bombardæ Christianorum*, as *Luther* call'd them) so strongly against the Enemy, that they were put to the worst. Again, Are the *Philistins* up in arms against *Israel*? if *Samuel* do but cry, and lift up his voice, the Lord will

I.

*Chrys. ubi
sup. Hom. 5.*

Z z

answer

Vid. Hist. of
the Church,
pag. 27.

Hom. 67.

De Obi.
Theodos.
Vid. Dr.
Whise's Ser.
at Pauls
Cross. p. 4.

answer *Samuel* in a mighty voice, even in the voice of thunder, which spake confusion, and death to the *Philistins*, 1 Sam. 7. 10. With which agrees that Ecclesiastical Story, which *Eusebius* relates, of a Band of Christians, who by their strong prayers, not onely drew water from Heaven, to refresh the distressed Army of *Marcus Aurelius*; but caus'd likewise hot thunderbolts to be shot from the clouds into the Enemies Camp; in remembrance whereof the Christian Legion was after that time call'd *Legio Or.*, *Fulminatrix*, *The Thundring Legion*. Doth the proud *Assyrian* besiege *Jerusalem* with a numerous (and, as he thought, invincible) Army? what course doth *Hezekiah* take? *ὁ δὲ βασιλεὺς ἐνίσχυσε τὴν πόλιν* (in the words of *Chrysostom*) *he fortifies the Wall with prayers*, and the City proves impregnable; he sends his prayer in speedy Embassage to the Lord of Hosts for aid, and He sends one of the heavenly Souldiers (an Angel that excell'd in strength) who in one night made a slaughter of 185000 in the Enemy's Camp, 2 Reg. 19. 15. 35. To this I may add the Story, which *St. Ambrose* relates of *Theodosius*, who (when he had almost lost the day, in a fought-Battel against the Tyrant *Eugenius*) alighted from his horse, and in the front of his Army, before the face of the Enemy, kneel'd down, and cry'd unto God, *Ubi est Deus Theodosii?* and presently the Field and Day was his. I dare boldly say, that the power of devout prayer is able to destroy a hundred Hoasts of Enemies, though they all consisted of Roman Souldiers, and each had a *Cesar* to command them; and therefore well might *Chrysostom* call it *ἀνίκητος ὁπλοὺς, ἀνίκητος τελευτή, ἀνίκητος ἰσχυρὸς, Τελευτὴν ἰνsuperabile, tutumque presidium*.

Is the Earth become like *Iron*, and the Heavens like *Brass*? One melting prayer of *Elias* shall cause the Heavens to weep, that the parched Earth might have cause

to

date or time of payment; not in the present, but future time, *I will. Call upon me in the time of trouble, and (if I do not presently, yet at last) I will deliver thee.*

3. Part.

Though God be as ready to give, as we to ask, yet sometimes he seems to deferr, as if he heard us not; to try our faith, and to set an edge upon our prayers, and to enhance the price of his blessings; He seems to be *deaf* sometimes, that we should *speak out*, to make him hear; and to be *asleep*, that we should *call aloud* for to awake him: like the *Angler*, he seems to draw away the *Bait* which we desire, that, like the *Fish*, we may the more eagerly follow after to catch it; and that having gotten it, we may esteem it the better. *Desiderata diu, dulcius obtinentur*, saith *Seneca*, whereas, on the contrary, *Cito data vilescunt*, *Lightly come, lightly gone*; whereas difficulty in getting adds an excellence to the thing gotten; and the more deliverance costs us, the better we will prize, and praise it, and praise God for it.

But though God, for these and other ends does sometimes demurr our Suit, and adjourn the hopes of his poor Suppliants; yet at the time appointed they shall have their Cause heard: *Joseph* was long in prison, yet at last *the time came* (saith the Psalmist) that his Cause was known, and then he was set free, *Psal.* 105. 19. The Children of *Israel* groaned many years under the *Egyptian* Bondage, and cried a long time for help, before God wrought their deliverance: He deferr'd the payment of his Promise, even to the very last day, so that his Bond was almost forfeited, and yet he paid it upon the last day, before the Sun was set, and that was good in law, as we read in *Exod.* 12. 41. At the end of 430 years, *on the self-same day* (saith the Text) *it came to pass, that all the Hosts of the Lord went out of the*

Gen. 15. 13.

the Land of Egypt. Wherefore, though God be to our thinking slow, and deferreth sometimes even till the very last hour be running, yet he is *not slack as men count slackness* (saith the Apostle) 2 Pet. 3. 9. but is ever sure. For why? *He remembreth his holy promise*, Psal. 105. 41. And therefore I may say here, as the Debtor in Mat. 18. did to the King, *Have patience a while*, and God *will pay thee all*. We must tarry the Lord's leisure, Psal. 27. v. ult. and wait upon him, *till he have mercy on us*, Psal. 123. 2. Not that the waiting on God excludes (in the mean time) the use of lawful means; for, as resting upon the Physician begets a greater care to observe his directions; so, a devout waiting on God breeds no security, or negligence in our endeavours, as it did in the lazy Clown in the Fable, who calling upon *Hercules* to help his Cart out of the mire, would neither whip his horse, nor heave at the wheel himself; The chief thing intended is this, that, as the certainty of God's Promise, serv'd (as I told you in the first Particular) to confirm our *Faith*, which is the Mother of *Hope*; so it may also in this place, strengthen our *Hope*, which is the Daughter of *Faith*; and if we *hope* (saith the Apostle) *then do we with patience wait for that which we hope for*, Rom. 8. 25.

St. *Chrysostom* calls Prayer *anagorai*, a sovereign Medicine to cure any kind of evil: but this Physick, according as he prescribes his Bill, must be made of these three Ingredients, *lacrime, orationis, et patientie*, of some distilled water of tears, a great deal of perseverance, mixt Homil. 30.
all with patience; and this Medicine, if it do not cure in fin.
at twice or thrice using, it must not be cast away, or laid aside, but we must tarry and wait upon God (who works all in all) for the effect; and, if we trust to it, it will not fail, *I waited patiently upon the Lord* (saith holy
holy

holy David) and at last *he heard my calling*, Psal. 40. 1. He that puts his confidence in God will be content to wait; for, *He that believeth* (saith the Prophet *Isaiah*) *maketh not haste*, in chap. 28. ver. 16. of his Prophecy. Not, that the Saints of God, in cases desperate, may not desire the Lord to make haste to deliver them,

Psal. 70. 1. &
71. 10.

Calv. in Ps.
40. 14.

(for we find, that holy David often did use to pray, *Haste thee, O God, to deliver me, make haste to help me, O Lord*): but this festination must not proceed out of any corrupt perturbation of spirit, or out of a fretting discontent at God's seeming slowness; but with a quiet patience, and humble submission to God's will and pleasure; and therefore our Saviour Christ hath fitly taught us to pray, *Thy will be done*, before we are to ask, *Deliver us from evil*: Fret not then thy self, if thou beest not delivered as soon as thou callest, but *hold thee still by God, and abide patiently upon him*, Psal. 37. 7. He will not alwayes forget thee, but at last he will be intreated; *The patient abiding of the meek shall not perish for ever*, Psal. 9. 18. upon this firm hope of deliverance (grounded upon the certainty of God's Promise) did that *Gemm* of our Church (Bishop *Jewel*) comfort himself and his fellow Exiles in that *Marian* Persecution; Have patience (saith he) and bear a while, *Hec non durabunt atatem*, these things will not last an Age; the stream will at last turn, and God will deliver us. Thus likewise that good Father comforted his

In ejus vit.

Chrys. ad
pop. Anti-
och. Hom.
17.

Citizens of *Antioch*, *πάλαι ποτε ἀντιόχεια πόλις ἦν ἀκαταπαύστως δακρυομένη*: Let us not be dejected, Beloved, but let us hope the best; let us trust in God, and he will not fail to help, when we cannot help our selves: Let the Exhortation then of the Apostle be the conclusion of this point: *Be patient in tribulation, and continue instant in prayer*, Rom. 12. 12. that so *through faith and patience ye may*

at

at last inherit the Promise, Heb. 6. 12. If we call upon him in the time of trouble, though he do not presently, yet at last he hath promised, that he will deliver us.

But may some afflicted one say, I have call'd again, and again, even till I am weary, and yet I cannot get deliverance: so that he is ready to say with him in 2 Reg. 6. ult. 'Tis in vain to wait upon God any longer, for the time is past, and the case desperate:

Object.

But be not so discouraged, O distressed Soul: know, this time is never past with God (*Nullum tempus occurrit Regi*, as the Lawyers use to say): he delivered Daniel, and the three Children, when they seem'd to be past all hope; and therefore 'tis never too late to pray, as long as God bids thee pray; *Dum vita est, spes est*, the Court of Requests is ever open all the term of thy life; and if thou prayest aright (as sure as God is in Heaven) he will at last answer thy requests; I say, if thou prayest aright; for, *many times we ask, and receive not, because* (as St. James speaks) *we ask amiss*, Jac. 4. 4. Wherefore let me briefly lay down a few rules to square our prayers, so that we may obtain deliverance; and then, *Liberavi animam*, I have done indeed. To which end, we ought to consider,

Resolv.

1. *Quales*, How we are to be qualified before we Call?
2. *Qualiter*, After what manner we must Call?

For the first; we must be *scientes*, and *penitentes*: First, *scientes*, we must have a right knowledge, and true feeling of our own wants; this is the *Spring-head*, from whence the *Streams* of devotion flow; affection depending ever upon understanding. As a blind Sacrifice, and a blind Priest, so likewise blind Devotion is abominable unto God: He that prays without understanding, doth not worship in spirit and truth; but this

I.

is

is suppos'd when men do call that are in trouble; And therefore I pass to the second Qualification, which requires we should be,

2. *Pœnitentes*, Casting off our old sins, and resolving a new amendment. No unclean person was to offer Sacrifice in the old Law, and if there be any *uncleanness in our hands, when* (saith the Prophet *Isaiah*) *we stretch them out to God, the Lord will not hear*, *Isaiah* 1. 15. The *Jews*, the ancient *Romans*, and the very *Turks*, were wont to wash before they sacrificed, before they prayed, to teach us, that the purging of our sins is prerequisite to the acceptance of our prayers; for, *If I do but incline unto wickedness*, and that onely with my heart, *the Lord will not hear me*, saith holy *David*, *Psal.* 66. 16. And therefore the Church in her Prayers very fitly begins with Confession, that, in the first place, her person, and then her other services, may be acceptable to God: and so I briefly pass to the manner, after which we must pray, for *καλὴ ἐστὶν ἡ προσευχή, καὶ καλῶς ἐστὶν ἡ προσευχή*, A good work for matter loseth its worth, unless it be perform'd after a good manner.

2. Now the manner how we must pray, is threefold, which I'll lay down in negative terms, which like negative Precepts, imply the contrary positive Duties; we must not pray 1. *timidè*, 2. *tumidè*, 3. *tepidè*.

1. First, we must not call for deliverance in fear and distrust, but in faith and confidence; *Qui timidè rogat, docet negare*, saith *Seneca*; and therefore *approach with boldness unto the throne of grace* (*nihil hæsitans*, saith the Apostle) nothing doubting, or wavering, *Jac.* 1. 6. For though Prayer be the Key to open God's treasures, yet Faith is the hand that turns the Key, without which we can do no good; for, Prayer without Faith is but like a Wagon without a Guide; like a Ship without

an Anchor, that running at random will at last be overthrown; that, being tost up and down with the wind and billows of affliction, will go near to be cast away, if the Storm beat long upon it: but the Anchor of Confidence being cast upon the firm ground of Promise, keeps the Soul steddy from all danger of shipwreck, and arrives at last at the happy Haven of it's own desires; *Whatsoever ye ask* (saith our Saviour) *if ye believe, ye shall have it, ye shall receive it*, Mat. 21. 22. Mar. 11. 24. *Jac. 5. 15.* For, *the Lord is nigh unto all them that call upon him, yea, all such as call upon him faithfully*, Psal. 145. 18.

Secondly, As we must pray in Faith, not *timidè*, so likewise in Humility, and not *tumidè*: As we must not stand partly upon our tip-toes, without reverence of the body; so neither upon our own merits, without bowing the soul. For the first: Although no set-gesture be expressly prescrib'd in Holy Writ, since some have awfully stood as Servants before their Master; others (and they the most) have kneel'd as Subjects to their Prince; yet in all, a religious reverence, and an humble deportment, hath been ever used, both to express and to further devotion; though the God of Spirits do regard indeed chiefly the devotion of the Soul, which is the soul of devotion; yet an unmannerly carriage, either in the time of Prayer, or in the House of Prayer, argues but little religion, and much prophaneity. 'Tis reported that the People of *Presbyter-John's* Country will not pass by the Temple on horse-back, without lighting down; in token of humble reverence; much more should we, when we come into God's presence; *fall down and worship, and kneel before the Lord our Maker*; calling upon him, as with a pure heart, so with an humble voice, but especially with an humble spirit,

not trusting to our own merits, but relying onely upon his mercies.

The self-conceited *Pharisee*, who, whilst he prayed, justified himself to be the best man in the Parish, was condemned by Christ for the worst; whereas the humble *Publican*, whose modesty thought it a sin, to look up so high as heaven with his eyes, was justified by our Saviour, when he condemned himself, *Luk. 18.* A proud impudent Begger, that brags rather of what he hath, than prays for what he wants, useth to be whipt and dismiss'd without relief; whereas an humble poor creature, that pleads for pity in his innocent lowly look, will many times melt a churlish *Nabal* into an unusual alms; so the humble lowliness of a meek dejected Soul is regarded and exalted by God, when-as the proud boasting Hypocrite is beheld afar off, and the rich in his own conceit is sent away empty, *Luk. 2.* The humble Petitioner (like the prostrate Traveller, to the generous Lion) is spared and delivered, when-as the vain-glorious *Beadsman* that stands praying in a corner, to be seen of men, like the stout resister, is torn in pieces; the first (like the *yielding wool*) stayes the violence of a *Cannon-shot*; whereas the latter (like the proud *Stone-wall*) is not able to resist. God (like *Elisba*) must have empty vessels (empty of all conceit of their own worth and merit) to put the oyl of his grace in; *I am less than the least of all thy mercies*, was the stile of Jacob's prayer, when he sued for deliverance from his Brother *Esau*; and it took effect, *Gen. 32. 10.* *What am I, and what is the house of my fathers?* was the humble Rhetorick that *David* us'd, when he prayed to God to bless and establish his House, and it took effect, *2 Sam. 7. 18.* To presume in prayer upon our own merit, merits nothing else but death. *Damnata sunt ista preces, etiamsi devotione*

Jacr. 4. 6.

Psal. 136. 6.

Psal. 34. 17.

Mat. 6.

2 Reg. 4. 3.

devotione cor exsudaret sanguinem, Though the heart (in a false devotion, should sweat it self into blood. *Humiliter orat, qui orat in Christo*, as he adds in his *Gerhard*. devout Meditations; (like *Jacob*, we must come in *Medit.* 25. Christ's, our elder Brother's, Garments, if we mean to obtain our heavenly Father's Blessing.) I read that *Antonius*, at the Funerals of *Cesar* (the better to express his own grief, and to move the People) came in *Cesar's* Robes, and shewed all the stabs and wounds that he had received in them; but this *Roman* Rhetorick is nothing so moving, as when a Christian comes to God in the Robes of Christ's merits, dyed in that blood which issued out of those wounds he received on the Cross: This overcomes the *Omnipotent* himself, so that he can deny us nothing that we ask thus in Him: For, *God that spared not his own Son, but delivered him to death for us, how shall he, not with Him, give us all things else*, as the Apostle reasons, *Rom.* 8. 32. But I have stood too long upon this, I come to the third and last.

Lastly, We must not pray tepidè; our prayer must be fervent, and zealous. No Sacrifice is welcome to God without some fire; dead and luke-warm prayer is as distasteful to him, as dead drink, and luk-warm water is to us: he will spue it out of his mouth, as he threatened luke-warm *Laodiceas*, *Rev.* 3. But, *Fervent prayer availeth much*, saith the Apostle, *Jac.* 5. 16. as he exemplifies there in *Elias*, who was so zealous, as if he had suck'd fire from his Mother's breasts, and prevail'd so as if he had rid upon the clouds, and as if his tongue had been the very bridle of heaven. Now fervent prayer implies two things;

1. Strong intention of spirit and affection,
2. Stout constancy with perseverance.

1.

in Psal. 10.
19.

First, as every Voice will not cause an *Eecho*, so every Prayer will not get an Answer, but onely that which (like a voice) is intense and loud : Our Devotion must be cordial and zealous, and not onely from the teeth outward; for this (saith *Musculus*) is, *irrisio Dei magis quam oratio* : Our desires must be *attent*, and *intent*, both unto God unto whom we pray, and to the Prayer which we pray, and to the Thing we pray for. I have read a Story of a little Child, that being bid to pray, till his Mother could provide bread for him in extreme hunger, prayed thus, *Our Father which art in heaven, send us some bread*, and so forward, at the end of every Petition adding, *send us some bread*; his mind was all the while intent upon the thing he prayed for, and that made him so earnest: But alas! how many are there with us, that *draw nigh to God with their lips, when their hearts are far from him*? their struggling thoughts, wandring so far about other objects, that they scarce remember what it is that they pray for : but if the Advocate sleep, how should the Judge hear his Cause? If the Spirit of him that prayes be absent from himself, how shall the Spirit of Him be present that is prayed to? God respects ever the zealous intention and clamour of the heart, before the out-calling with the mouth, though never so loud; the first may obtain without the second, but the second never without the first.

2.

Rom. 12.12.
Col. 4.2.

Lastly, we must pray with *constancy* and *perseverance*; the Apostle exhorts us to *continue and be instant in prayer*; yea, to *pray continually* : As every place may be a *Chappel of Ease*, so every day is a day in *Rogation-week*, and every hour a *Canonical-hour*, to offer the sacrifice of prayer in; and therefore to knock once at the gate of Mercy is not sufficient, but we must knock till

till the gate be open'd, till we have an answer; *Si ter pulsanti nemo respondet, abire Non licet, argendum est*, 'Tis good manners to knock more than thrice at the gate of Heaven, yea, to continue knocking, till we have an entrance; we must not (like a false Jade) trample after a pulter-two, if we do not feel it coming; nor like the Panther, who, if he cannot catch his prey at three or four leaps, gives it quite over; but we must persevere, be urgent, and importunate with God, stand it out to the last, and press him with his Bond of promise, till the time of payment come, till he do deliver us: The poor Widow, though a simple Orator, and had to deal with an *unrighteous Judge*, yet by her often coming, got him at the last to grant her suit, and do her justice, *Luke 18. 5.* And he that came to borrow three loaves, though he came to his Neighbour at an unreasonable time, when he was in bed, yet by his importunity got him to rise, and to give him that which he came for, *Luc. 11. 8.* David did shorten his sleep, to lengthen his prayers, calling upon God at midnight. But I intend not here to justify the prolix and tedious prayers of some, who (like the Pharisees) *devour widows houses, under pretence of making long prayers*; that use to curtail the publick, to prolong their own private extemporary devotions; though some of them (I make no question) mean well, yet surely it doth not sound well (either in the ears of God, or good men) to hear them singing (like the Cuckow) the same note, over and over again; and see them running round (like a Mill-horse) in the same steps; I am sure our Master Christ hath taught us to beg many things in few words, *ut ait dominus, saith he, Use no vain-repetitions*, and think not to be heard for your much babbling, *Matt. 6. 7.* He certainly knew that our weak and infirm nature, could not well suffer

Luke 18. 7.

Pf. 119. 62.

Mat. 23. 14.

Th. Moor.
Epigr.

suffer any long Intension; the strongest hands will go nigh to wax faint with long holding up, as those of *Moses* himself did, *Exod. 17. 12.* so that one may say of prayer, *ut vi vis, ut vi vis, ut vi vis*, as he said of grief, *si longæst, levis est; si gravis est, brevis est*: Long devotion cannot maintain it's vigour, without some languishing of spirit, and remissness of intension. *Lycurgus* made a Law, *ut parva sacrificia Diis offerrentur*. They, as he thought, respecting the quality of the Sacrifice, rather than the quantity; I'll conclude this with the counsel of *Solomon*, *Eccl. 5. 2.* Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for, he is in heaven, and thou upon earth, therefore let thy words be few.

Marul.
Theat. vit.

Again, as I do not justify the spinning out of long prayers, with foolish Battologies; so neither allow I the long reading or repetitions of many short prayers, with idle Tautologies, I mean the mumbling over (without intermission) abundance of *Pater-nosters*, and *Ave-Maria's*, which the vulgar sort of the Adverse part do verily believe to be prevalent to work deliverance, even *ex opere operato*, though they understand never a word. The *Romish* Stories do tell us of one *Macarius*, that prayed fifty times in a day; of one *Paulus*, the Father of 500 Monks, that offered to God no less than 300 prayers every morning next his heart; and of *Sisinus* an Anchorite, *Qui per triennium semper rectus orasse dicitur*, saith my Author. But I think I may reckon these in the number of those Hereticks, which St.

Heref. 57.

Augustin call'd *Enchites*; who (in a strict sense) understanding those words of the Apostle, *Pray continually*, would do nothing else but pray, and never work. But I shut up this, in the words of *Erasmus*, who professeth that he was loth to press too much against this error
of

of prolixity, lest (saith he) *Dum huic malo mederi co-* Not. in Mar-
nemur, alterum invitemus gravius; for there are others, 6. 7.
 who, on the contrary, are so far from prolixity, and
 constancy in prayer, that they think publick prayers
 with the Congregation, to be very tedious. But not to
 be tedious to my self and others; let us conclude all
 with the same Ejaculation, as he did his devout M edia-
 tion, *Clementissime Deus qui orare nos jussisti, da etiam* Ger. Med.
ut rectè oremus; Thou, O Lord, who hast commanded
 us to pray, teach us, we beseech thee, to pray aright,
 that when we call upon thee *in the time of trouble*, thou
 mayst deliver us, that we may glorifie thee; this grant
 for thy Son's sake (*who maketh intercession for us*)
 Jesus Christ the righteous: To Whom with t hee, O
 Father, and the Holy Ghost, be all honour and glory,
 now and ever,

A M E N.



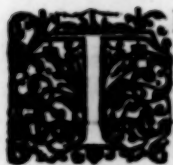
DA-

DAVID'S THANKFULNESS
FOR
DELIVERANCE.

SERMON XV.

Psalm 50. 15. last part.

And thou shalt glorifie me.



He parts of the Verse are three;

1. *A Precept for Prayer.*
2. *A Promise of Deliverance.*
3. *A Praise of Piety.*

The middle part hath reference to the other two, it being the *Terminus communis*, that knits them both together, and the very Center wherein the lines of the first and the last part meet; for, as *deliverance* presupposeth *calling*, so it calls for *thanksgiving*: As man's voice upon earth procures the *Eccho* of God's Answer from Heaven, so the voice of God's Answer must re-produce from man an *Eccho* of praise. As, upon our calling, God is bound by promise to deliver us; so upon his deliverance, there's a *Counterbond*, that binds us again to glorifie him.

First,

First then for our Deliverance: here's a tribute that's due, *Glory*; *vestigal laudis*, as St. *Augustin* upon the place.

The *Prince*, or Party to whom; to Him that *Delivered* thee.

The *Subject* that must pay it; *Thou*, thou that art delivered.

The *Time* when the payment must begin, noted out by the connexion And, *viz. presently* upon deliverance.

Lastly, how long this *Subsidy* must last, for how many payments? express indefinitely, *Thou shalt*, not for an hour, or for nine dayes, and then forget it; but thou shalt pay so, as still thou shalt, all the dayes of thy life, and world without end; *I will deliver thee*, saith the Lord. And [presently] *Thou* [not another for thee] shalt [without a period] *praise and glorifie* [not thy self, or any thing else] but onely *Me*; *I will deliver thee, and thou shalt glorifie Me.*

Glorifie, that's the *Debt*, and what's that? the last verse of this Psalm will tell us: *He that offereth me thanks, and praise, he glorifieth me*; or (as the usual Translation reads it) *he honoureth me*? the same word in the *Hebrew*; and in the *Septuagint*, being used in each verse, to *glorifie*, and to *honour*; yea *glory* and *honour*, *praise* and *thanksgiving* (which are reckon'd up in the last verse) are so near of kin, that each striving to express the other; they are many times confounded; yet some Divines, as well as Moralists, will needs have a difference (though not specifical, yet gradual at least) to be put between them, making *Glory* to be exceeding Honour, Honour surmounting Praise, and Praise surpassing Thanks; which gradation (as I conceive) is deciphered in *Psal. 66. 1. Sing praise to the honour of his name, and make his praise to be glorious*; (*i. e.*) let his

Moller. Calu. in Loc. praise be sung to such a pitch, that it pass into honour;

Ech. 1. cap. 12. *etiam dicitur*, rather than *laudetur*, as the Philosopher distinguisheth Vertue and Beatitude, making Praise to be a Reward onely due to Vertue, but Honour and Glory the Crown of Happines: Again, Glory in the strict formality of it's signification hath respect to the direct beams of Majesty, and consists properly in a tacit opinion, and high esteem of another's worth, and excellency, and is therefore called *vis*. Praise refracts those radiant beams, and disperseth them by celebration and confession before others, and is accordingly defin'd, *Consentiens bonorum fama*; but, Thanksgiving reflects those rayes, and returns them back to the God of Glory, to whom they are properly due, and that too for some benefits received: which yields (methinks) a third difference, viz. that Praise and Glory may have reference to all the Attributes of God; that we may glorifie his Eternity and Greatness, his Power and Omniscience; but Thanksgiving chiefly respects his Goodness and Beneficence: *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and give thanks to the name of the Lord, Psal. 116. 13.* Wherefore not to Criticize any longer, let us mingle all together (*in poculo gratiarum*) into this Grace-cup of thanks; and so upon deliverance, offer (with the 24 Elders) according to our bounden duty honour and glory, praise and thanksgiving, to him that sitteth upon the throne, Rev. 4. 9.

Object. But, Can God, whose essence is glory in the abstract, receive any addition of glory from so base a creature as man?

Resolv. In regard of Himself, without doubt he cannot; for

as he is most great, so he is most glorious; so that the acuteſt and moſt Eagle-eyes become like thoſe of Bats and Owls, that dazle at the ſight of ſo glorious a Sun: All the ſtate and pomp of *Rome* in her flower; that admirable ſight which was preſented to Prince *Maurice* of *Naffaw*, repreſenting the Sun in it's perfect beauty, after ſuch a manner, that it ſeem'd as big as the whole world (which I conceive was a glorious ſpectacle): and yet theſe, and whatever elſe we can imagine to be the object of a bodily eye, are but a *Hemiſphere* of midnight darkneſs, in compariſon of the riches of God's glory; the very glimſe of whoſe face is no leſs than beatifical.

But though God be thus in himſelf, yet in reſpect of others, he may, he muſt be glorified of all his creatures; and therefore Glory (according to the School) is not a bare worth, and excellency in one's ſelf (for that a man may have, and yet be without glory) *ſed testimonium excellentiæ & manifestationem importat*, ſaith *Aquinas*, 'tis an expreſſing & ſetting out of that Excellency unto others: And thus the very ſenſeleſs and ſenſitive creatures (as much as in them lies) glorifie their Creatour.

The heavens declare the glory of God. Ipsi parietes Curie, Orat. pro
Cæſari grâtiâs agere geſtiunt, as the Orator to *Cæſar*, *Marcel.*
 Thoſe very Walls of the Kings Palace, the Battlements of Heaven, are ambitious to give glory to their Lord and Maſter; and deſcend from heaven to earth, and that returns her thanks with uſe: Look upon the brute Beaſts; and *Parifienſis* will tell us of thankful *Lions* and *Dolphins*; *Lipſius* of a Horſe; *Scaliger* of a Dog; and a *Divine* of ours in print, of a pretty Bird, the little *Robbin*, that in gratefulneſs have died for their benefactors and deliverers; Stories are full of theſe Examples. It hath been alſo the practice of the worſt of

Job. 1.

Virg.

men, the very *Pagans*, yea the Devil himself seems to condemn ingratitude. *Doth Job serve God for nought?* no, he is *hedg'd* about with his blessings; and he should be much too blame, if he should not do service to his Benefactor. What then should a Christian do, endued with reason and grace? how is he bound to remember his Founder, and to glorifie his Benefactor? shall the poor Shepherd in the Pastoral, *sub tegmine fagi*, shading himself under his beechen bough, shall he sing a solemn *Te Deum*, or *Deus nobis hæc otia fecit*? and shall we (like Swine) lye under the trees, feeding on the acorns, and never look up from whence they fall? whereas Anatomists observe, that there is one nerve **x** more in the eye of a man, than in the eye of a beast, that which lifts it upward; and of the nerves, that that's the biggest; as if nature had taught us, that man above all creatures, should look up to God, by the eye of thankfulness for all his benefits. Shall the silly *Bird*, escaped out of the Fowler's net, merrily *chirp*, recording (as it were) her danger past, and warbling out her gladness? yea, shall all those winged Choristers of the Air, when the cold winter is past, and the glorious Sun unlocks betimes the door of the Morning, to run his *race* like a *Giant*? and when the time of the singing of Birds is come, shall they all then make every *Bush* a *Chappel* to sing their sweet notes, in their shrill praise and thanks to God Almighty, and shall man be silent? shall his mouth be gaping wide to receive a blessing; and when 'tis fill'd, so close shut, that he cannot speak a word to the praise of the Donor? Doubtless, man is bound to sound forth the glory of God so much the more, by how much he hath received more than other creatures; like the *Statue of Memnon*, that was wont to give the greatest sound when the Sun did shine the hottest

hottest on it : For, where God bestows a greater portion of *gifts*, there he requires a greater proportion of *glory*; where he confers greater means of *grace*, there he expects a greater measure of *thanks*; and therefore when God blesses us with any deliverance, or other blessings we ought to bless Him again, rendring unto him all possible thanks and praise, by *Eucharistical* oblations, and gratulatory actions.

Which great *work* must begin as the *Spider* begins her *web*, in the *middst*, namely, in the *heart*. *I will praise the Lord with my heart*; which if our Sacrifice of praise want, it's very ominous, and like that of *Cæsar's*, foretels our death : For a heartless Sacrifice cannot be a living Sacrifice; and if not living, it's neither *holy*, nor *acceptable*, nor *reasonable*, neither according to the Apostle's order, *Rom. 12. 1.* To offer unto God a *body* without a *soul*, is no more than we shall sacrifice to our very *Graves*; and, To sing a *psalm* onely with the tongue, is no reasonable service; since a Parrot can do as mch. And therefore *fructus labiorum*, the first-fruits, and calves of our lips, must be offered upon the *Altar* of a grateful heart : *Bless the Lord, O my soul* (saith our thankful Prophet) *and all that is within me praise his holy name*, *Psal. 39. 3.* his Heart was first *hot within him*, and then he *spake with his tongue*, the wonderful works of God; he praised God, first *within* in his heart, and then *without* with his hand; first *corde*, and then *chordis*; when the *strings of his heart* were first in tune, then his hand struck up upon his *Harp*, a *merry noise to the God of Jacob*. Now the internal acts of praise are chiefly three :

1. To take a *particular notice* of all our blessings. A fault herein is like a fault *in prima concoctione*, that's never rectified in those acts that are to follow; for
know.

Sanderf. Ser. knowledge must ever go before *acknowledgment*, and *pag. 470.* apprehension before *confession*. The best *Arithmetick* is to reckon up the several dangers that God preservs us from, and delivers us out of; and to keep a punctual accompt of all those mercies that are renewed unto us every morning, yea every minute; which alas, pass by us without the least regard, the very *commonness* of them, taking away the *observation* thereof.

2. But 'tis not enough to take notice alone of God's good things bestow'd upon us; for *Dives* in hell could do no less, when *Abraham* told him of it; but, upon consideration, we must set a due valuation and esteem upon them; no way imitating the murmuring *Israelites*, who being delivered out of *Egypt* into *Canaan*, a land that flowed with milk and honey, yet *thought scorn of that pleasant land*, *Psal. 106. 24.* whereas the due estimation of a blessing, will make a man (that's delivered out of misery) to be as contentedly thankful, for the light of a *Candle*, as another is for the light of the *Sun*; for the *crums* that fall from the table, as another is for a *well-furnisht board*.

Luc. 16. 25.
27.

3. Upon their estimation must follow a *commemoration*; we must make our memories the faithful Registers and Treasurers of all his mercies, both *goodness* and *mercy*, to keep them sure in the brain, and to lock them up fast in the Closet of the heart, as 'tis said, that *Mary kept all those sayings, and pondered them in her heart*: which leads me to a second part of praise and glory, which we must render unto God.

2. And that is not onely *intus canere* (with *Aspendius* the *Harper*) to make melody in our hearts; but when they have been *inditing of a good matter*, our tongue must be the pen of a ready writer, to carol out the praise of our Benefactor; from whence it is, that the same word

word כבוד is taken both for glory, for the soul, and for the tongue : The tongue (that Cymbal of praise) being the best instrument of glory, is moved by the soul, which being inflamed with the spiritual fire of thankful love, vents it self by the mouth ; making the tongue its Herald, to trumpet out the glory of Jehovah, in the eye and ear of Israel ; for, hearken a little to the sweet Singer of Israel : *My heart was glad*, saith he, and then *my glory* (i. e.) *my tongue rejoiced*, Psal. 16. 9. *Awake up my glory*, the best member that I have : *awake Lute and Harp* ; as if they had begun asleep, he rouses them up, (like the Cock ; that having first stirr'd up himself by clapping of his wings, then crows to awaken others) that he might make the voice of his praise to be heard ; that he might give thanks unto the Lord among the people, and sing unto him among the nations ; that he might declare his salvation from day to day, and tell of all his wondrous works. Holy David's thanksgiving is compleat in the four parts it hath, viz. 1. *Confession of the Author* ; 2. *Contentation in the receipt* ; 3. *Annuntiation to others* ; and 4. *Exhortation to others to joyn with him*. *O come hither* (cries he) *and I will tell you, what God hath done for my soul* ; he will not, *clam & remotis arbitris gratias referre* (in the words of divine Seneca) he will not smother his thanks, as if he were asham'd, either of him from whom he receiv'd his blessings, or of himself, that he should receive the same ; but hee'll make known to the world, how much he is bound to be thankful, and yet how little he was able to express his thanks as he should ; as if he were overjoyed, he'll needs have the whole Congregation to joyn with him ; *Let the people praise thee, O God, let all the people praise thee* ; and sings the same tune over and over again ; yea, as if he could not sleep, but were al-

Psal. 16. 10.

& 57. 9.

Buxtorf.

Lexic.

Psal. 108. 3.

& 96. 2.

& 66. 15.

Psal. 42. 10.

Psal. 67.]

most

most frantick for joy, ye may hear him *singing* (like the Nightingale) in the *night* season, and yet he is not weary, for he is telling of God's loving-kindness too, *early in the morning*, Plal. 92. 2. Yea, this musical Prophet harps so often upon this sweet string of praise and thanksgiving, that the very title of the Book of Psalms is סֵפֶר תְּהִלִּים *The Book of Praises*, the denomination being taken à *majori*, from the greater part of them.

3. But for a close of this part, our praise must not rest in vocal melody onely; but (to make our Song of deliverance full, and pleasing unto God) our hand (like a good Musitian) must play that part which we sing with our voice, otherwise it will prove but harsh musick; which made St. *Augustine* give us this *Item* upon my Text. *Cave, ne dum bene cantas, male vivas; Laudat enim Deum viva voce, qui vitâ & voce*; he praiseth God most, that lives best; And therefore (in the *Latin* phrase we must *gratias agere*, we must thank God indeed; *aliter, fingitur, non agitur gratitudo* (as St. *August.* of Repentance) thankfulness in life being in truth the very life of thankfulness. As God's *benedicere* is a *benefacere*, a real benediction; so must man's also, it must not be *vox & præterea nihil*; for the Citizens of *Jerusalem* had not only *Hosannah* in their *mouths*, but *palms* in their *hands*, and so must we; for God loves to see a thankful man, rather than to *hear* him; the *silent*-speaking of our *actions*, being better understood (at least better interpreted) than an *empty formal profession* of the tongue; for even among men, he that shall be importunate in his suits, and large in his profession of grateful obligations; and yet shall either deny, or even hardly be intreated, to do but a small courtesie for benefits received, is at the best but a *complemental Hypocrite*: And St. *Hierom* brands him with a note of impudence, that

that can have the face to desire any thing of him (though in the time of distress) whom before he hath either wrong'd or contemn'd. *Postulatio impudens est* (saith he,) *tempore necessitatis ab illo auxilium quærere, quem tempore pacis contempsisti*: Wherefore our thanksgiving, and praise, upon deliverance, must be express'd by a new obedience. Besides, the stream of Interpreters run most fully in this channel; *Non laudat, qui be-* *In Loc. nedit & male vivit*; so *Ludolphus*. *Sacrificium laudis honorat Deum, quod puritate fidei & actionum probitate fuerit immolatum*; so *Cassiodorus*. *Impleti fructu in vers. ult. sanctificationis, offeramus ei sacrificium laudis*; so *St. in vers. ult. Hierom.* He that offereth me thanks (saith God) be ho- *Psal. 50. ult. noureth me*; and honour includeth adoration and reverence, invocation and true obedience; yea, the whole duty of man to God, Divines have reduced to this one head of gratitude. As therefore *Eschines* did to *Socrates*, so we must (in thankfulness) give our selves to the Lord our Master, praising him upon an instrument of ten strings, *Psal. 33. 2.* *Decachorda est Decalogus*, as *Bellarmino* mystically interprets the place. Which accords with our Saviour's speech, *Jeb. 13. 8.* Herein is my Father glorified, when ye bring forth much fruit, when we glorifie him so by our good works; that others seeing the same, may also glorifie our Father which is in heaven. And this brings me at last to the second Particular, the Prince, to whom this Tribute is onely due; and that's to him that deliver'd thee. *I will deliver thee* (saith the Lord) *and thou shalt glorifie* (not thy self, nor any thing else, but onely) *Me*. *Ecce ego et non ego* *2. Part.*

As all our blessings flow onely from the fountain of God's goodness, so the streams of our thanks and praise must return back to the Ocean of his glory: All our acquittances for the receipt of any blessing must run thus,

Receiv'd from God, at such and such a time, such and such a favour, by me his servant, to be imploied to my Master's honour and glory: For, since greatness and excellency is the ground of glory, God, who is most high, is most to be honoured; and eminently to be glorified for his excellent greatness; such excellent greatness, that the greatness of all the Pompeys and Alexanders of the world is but a drop of morning dew, in comparison of him, who is great in his Essence, his Attributes, and his Actions; and therefore the *Gracians* very fitly describe things that are great and excellent, by the title of *Divine*; and the *Hebrews* by the very name of God; for whereas we read (in *Gen.* 30. 8. according to our Translation) of *Rachel's* great and excellent *Wraslings*, and *Psal.* 36. 7. the mighty great Mountains, and *Jon.* 3. 3. that *Nineveh* was an excellent great City; they are all call'd in the Hebrew, the *Wraslings* of God, the Mountains of God, the City of God.

Since then God's name alone is excellent, *Psal.* 148. 13. Ascribe unto the Lord glory and worship, *Psal.* 29. 1. He that shall thank himself, and sacrifice to his own net, shall have no thanks for his pains, but shall catch himself, and a due punishment for such a sin. The proud *Assyrian* that boasted, By the power of my own arm, and by my wisdom, because I was wise, have I done thus and thus, was a fool for his pains, and had his reward, *Isaiah* 10. 12. High flying *Herod*, because he gave not God the glory, but glorified himself in his Flatterers' applause, was buried whilst he was alive; for lice fed upon his flesh, and laid his honour in the dust, *Act.* 12. 23. To glory in our selves is but vain-glory, and indeed no better than meer madness; *Yea* in the Hebrew signifies both: To shew what madness it is, for any to god about to raise their names by their own ignominious falls;

falls; like the mad Builders of *Babel*, who thinking to get themselves a *name*, (saith the Text) brought confusion upon themselves, and their names too; so that they are quite perished from among the children of men; Wherefore; *Not unto us, O Lord, not unto us, but unto thy name be all the glory*, *Psalm 115. 1.* Far be it from us to think (much more to speak) as that proud *Parisian Doctor* did, who when he had learnedly disputed for the Humanity of Christ, and was carried with acclamations (like a *Knight of the Shire*) on the shoulders of his Auditors, uttered these arrogant impious words, *O Jesule, Jesule, causa tua cecidisset bodie, nisi ipse strenue sustinuissem*; a blasphemy able to violate the ear of a *Pagan*, and to turn the blood of a Christian into water. God is so jealous of his honour; (that as the Mariner, who to save the Kings Crown from sinking, was fain to put it on his own head, because he could not swim with it in his hand to bring it safe to land,) as he was, not onely not rewarded, but punished for his service: so, howsoever men may seem to uphold the glory of God, when-as they suppose it sinking; yet if they shall put it any way upon their own head, the King of Heaven (being wondrous tender of his honour) will for all their readiness, deprive them at last of their crown of glory. 'Tis a memorable Story of *Henry the Fifth*, that after his great Conquest in *France*, he would not suffer his *Helmet*, that was full of blows and dints, to be brought into *England* with him, nor himself to be welcom'd home with songs of success; fearing lest something too much might be ascribed to himself, or to his armour; and desired that God might have all the glory. Give therefore unto the Lord the tribute of thanks *Psalm 29. 2.* and honour, which is due unto his name: due, as an act of Religion, due also as act of Justice, the very Law

David's Thankfulness for Deliverance.

of nature binding all to a grateful recognition of their Benefactors, and withal to some kind of requital; either real, where ability and opportunity serve; or at least, to a *votal*, in an earnest desire and endeavour to express our thanks as far as we can.

Now though it be true, that God who is the fulness of perfection, can receive nothing from poor Man, by way of *commutative* justice, so that the tongues of men and Angels can never celebrate his mercies according to their merit; yet in respect of the *thankful* receiver, there must be still a *Quid retribuam?* a consultation and endeavour to make retribution, either to God by immediate service; or to his servants and friends for his sake; to Himself, Sacrifice is a service due onely to a Deity, and *Agnosce Agnosce Deum*, the Sacrifice of Praise is most pleasing unto God, to whom we are to offer still *sacrificium pecoris*, as well as *peccatoris*, to sacrifice a beastly lust, which is a greater sacrifice, than to sacrifice a beast; yea, that we sacrifice our selves, our souls and bodies to his glory and service, which we are to express divers wayes.

Phil. 4.

1. By the Sacrifice of Prayer; which is a Sacrifice of Praise, because, according to *Parisensis*, *Non est usquequaq; perfecta oratio, quæ laudem non habet*: and we know that the Apostle makes *Thanksgiving* to be part of *Prayer* *1 Tim. 2. 1.* and therefore the *Publick Prayers* of the Church, have very fitly intermingled divers *Publick Thanksgivings* for publick blessings.

2. We express our thanks by Hymns, and spiritual Songs; and in these, our Publick Service is eminent, where we have first a *Gloria Patri*, a *Doxologie* to the blessed Trinity, which is above 1300 years standing in the Church, ever since the first Council of Nice; then follows the *Venite exultamus*, *O come let us sing unto the Lord;*

Lord; and in the next verse, *Let us come before his presence with thanksgiving*; after that, we have St. Ambrose and St. Augustine's Carol, *Te Deum laudamus*; besides, the Creature's *Benedicite*; Zachary's *Benedictus*; the blessed Virgin's *Magnificat*, and the Angels *Gloria in excelsis*.

3. Thirdly, we express his glory, and our thanks, by the commemorative Sacrifice of the *Body and Blood* of Christ, which is call'd by the very name of *Thanksgiving* it self; *in quo*: these and divers other ways we ought to express our praises; and to shew our selves *thankful before the Lord the King*; and yet when we have done all; and made the best thanksgiving we can, to the giver of things thanks worthy; the best fruits of our land; of our valley of tears, will be but like *Jacob's Nuts and Almonds*, too small a Present for the King of Heaven; and therefore, as *David*, when he could not shew that kindness to *Jonathan* which he desired, enquired for some of his good friends, that he might requite *Jonathan's* love by some kindness shewn to them; *2 Sam. 9. 1.* So since we cannot make sufficient retaliation to God; let us do it to his Children and Servants, and that two ways.

First, by a due Commemoration of his glorious Saints in heaven. I.

Secondly, by a charitable Contribution to his poor Saints on earth. 2.

For the first, *Honoramus servos* (saith St. Hierom) *ut honor servorum redundet in Dominum*; we are bound to honour such as have been Instruments of God's blessings to us; yet so, as that we always praise God in them, and them in God; and to this purpose divers read the first verse of the last Psalm, *Laudate Dominum in sanctis, & sanctos in Domino*. Such as have been burning and.

and shining lights, famous in their generation, for piety and virtue, the People ought to speak of their wisdom, and the Congregation of their praise, *Eccles. 44.* And that's the second way to express our thanks, *viz.*

Since our requital cannot reach up to God, our glorious Head, that we (like *Mary*) bestow our ointment, our gifts and endeavours, upon his feet, his poor Members here below; whom he hath appointed his *Deputy-receivers*, that whatsoever we do to *them*, he may take it as done to *himself*. This endeavour of ours, God out of his love accepts for a requital, not weighing so much the matter, as the manner and mind of the thankful giver: For the poor *Widows two mites*, though they were but Mites (and these but two) both scarce worth a farthing, yet in a *Geometrical proportion*, and in God's account, they were valued above the richest gifts in all the treasury, *Mat. 12. 42.* A cup of cold water (which is but a cold alms) but cold water, and but a cup of that too, yet when 'tis for Christ's sake, and when a man can give no more, it shall not lose its reward; for, as *Isaac*, that he might know his Son, would needs feel his hands, *Gen. 27. 28.* so a thankful *Israelite* is known likewise by the works of his hands; as *Christ himself* was known, *Luk. 24. 25.* by breaking of bread, and by the sweet odour of his alms; This is to honour the Lord with our substance, *Prov. 13. 9.* and to testify our thanks to be real, when we labour thus to express them, both to God by immediate service, and to his Servants for the Lord's sake; in which duties every man must be an actor himself, which is the third Particular, the *Party* that must pay this tribute of Glory, and that's *Thou thy self*, who art delivered, *I will deliver thee* (saith the Lord) *and Thou shalt glorify me.*

This

This Tax of Spiritual Tribute is imposed upon, and exacted of every Subject, *high and low, rich and poor, one with another*; the low and poor, must return unto God double honour, for their double blessings; both these received immediately from God, and immediately from the high and rich: the high and rich must also give a greater proportion of thanks, answering to the *Benjamin's* portion of blessings that they have received; besides, he that calls and finds deliverance, is bound by my Text to glorifie God, and he that is delivered before he calls, hath a greater tye to glorifie him more, in as much as he is indebted both for the duty he neglected before his deliverance, and for the deliverance it self; so that all, ye see, are bound. If any might pretend an immunity, it must be he, (if there be any such) whose eminency of birth and quality hath placed him so high, that no cloud hath interpos'd between him and the sun-shine of prosperity; yet he (if his judgment be not clouded) must needs perceive, that he hath a peculiar obligation, as much above others, as his Estate is better than others; for, if it be a double mercy, to prevent our calling by deliverance, it must be a favour multiplied beyond Arithmetick; that anticipates the day of trouble. He that cannot distinguish between Happiness and Being, must be thankful to God, *so long as he hath a being*; none can make *affidavit* here by another, or Substitute a Proxy, to sacrifice his thanks for him, for, as every one must have a personality of faith, so likewise of devotion: For the Law, though it were delivered when thousands were present, yet 'twas directed to particulars, *Thou shalt*, and *Thou shalt not*; To shew, saith *Philo*, that every man must do his own work, and that he must have oyl of his own, in his own Lamp of praise, to glorifie God withall: The greatest

David's Thankfulness for Deliverance.

Annal.
Elizab.

greatest Monarchs have given this homage to the King of kings, in their own persons. King Philip of Spain, (as Mr. Camden reports) though he were baffled in 88. as never Prince was, yet gave publick thanks, that it was *no worse*; and our Virgin-Queen openly at Pauls, that our deliverance was so great; but none more frequent than King David was in personal performance of his thanks; *I will give thanks unto thee O Lord, I myself will awake right early. O God, my heart is ready, my heart is ready, I will sing and give praise*, Psal. 108.1. where we may observe, that he was not only an Agent himself, but he was agile and nimble in it; his heart for God's ready mercies was likewise ready for thanks, knowing full well, that (*Gratia ab officio, quod mora tardat, abst.*) His song would be out of tune, if it were not sung in due time; and that not for an hour, or a day, but all the dayes of his life, and for evermore; which is the fourth Particular; That our thanks must follow in the neck of our deliverance, *I will deliver thee, and, presently, Thou shalt glorifie me.*

4. Part.
Lib. 2. de
Ben. cap. 25.

Qui gratus futurus est, statim dum accipit, de reddendo cogitat, saith Seneca. A grateful man, upon the receipt of a blessing presently thinks of his thanks, before he forget it; for *memento* is a Verb Defective, and men are commonly very defective in their *memento's*; for of all the faculties in the Soul (since the Fall) *memory* is the weakest, and of all things to be remembred, *Beneficii memoria est brevissima*, Good turns are soon forgotten; and of all good turns, the Blessings of God: Alas, how many do vow most deeply in distress (as the Mariner in the storm at Sea, as ye know the Story) and yet being delivered, and delaying a while, the practice become presently, as if they were carried into a land where all things were forgotten, or had drunk of the River

River *Lebê*; they neither remember the grief of their former misery, nor the comfort of their present deliverance: The ten Lepers lift up their voices and cried aloud, when-as they were Suitors: but being cleansed, 9. of them became more foul by their *ingratitude*, than they were before by their *leprosie*. Christ had onely the *tithe* of them; one of ten returns to give him thanks, and that with speed too, while his affections were hot: no sooner did he see his cure, but he hastens to acknowledge it. He, whose name is *I AM*, is best pleased with *I am*; yea, he that is *Alpha* and *Omega*, the *first* and the *last*, will have our thanks and glory, to begin with the *first*, and to continue till the *last*; And that's the last Part, the Continuance of all: Thou shalt pay so, as still thou shalt, all the dayes of thy life, and world without end. Luc. 17. Last Part.

Gratum hominem beneficium semper delectat, ingratum Sen. semel. So sayes the *Astrolist*; I will alwayes give thanks unto the Lord, his praise shall be ever in my mouth; Every day will I give thanks unto him, and praise his name for evermore; so sings our Prophet: and so he sung till he was out of breath: the last note of the Psalms is *Hallelujah*, and that's without a close too; for the Rabbins observe, 'tis left without a point, or period. *Ita, finitus est liber Psalmorum, nec tamen finitus*, saith one. To shew that we must sing God's praises *incessantly*; and that, when we have done here, we must begin again hereafter. As God is never weary of his favours, so must we be never weary of our thanks, the continuance of the latter being the way to continue the former, *Ascensus gratiarum descensum gratia*, By giving we receive, and provoke future blessings by former thanks.

'Tis reported, that when two Nations made great suit to the *Romans* for the same thing, one pleaded, We

David's Thankfulness for Deliverance.

have done thus and thus for you; but the other urg'd onely this, You have done already thus and thus for us, &c. This last carried it: Acknowledgment and thanks for benefits received, is the ready way to obtain more: As then God's mercies towards are from everlasting to everlasting, so likewise his praises must be sung by us for ever and ever. *Immensa beneficia, laudibus immensis celebranda*; In this life we must begin this Hymn of glory, and sing on till our last note, and then we shall rest onely a *Minnum* (but a single point of time) and begin our Song again in the *Quire* of Heaven; For, whereas Prayer (like Faith and Hope) is but *virtus Via*, and shall cease in *Patria*; Praise and Glory, and Thanksgiving (like Charity) shall remain for ever and ever in Heaven, where *Symbolum gratiarum* is the onely *shot*, that the Saints must pay for the *Supper of the Lamb*; where their praises shall be sharpened by fruition; and the more they possess that which they do desire, the more thankful are they still for what they enjoy; singing (with those sweet voices of Heavens Angelical Quire) sempiternal praise to the eternal God for evermore; *Sed nec eternitati nec eternitatem, pingam*; But should I speak with the tongue of Men and Angels, I could never tell you the end of this praise, and therefore I cannot in fitter terms conclude, than in the words of St. Bernard, upon the like subject, *Facio finem, ubi non est finis.*

Now to the Lord our God, *which was, which is, and which is to come*, who hath delivered us from all our enemies, and poured his blessings upon us, be all honour, and glory, praise and thanksgiving, from henceforth and for evermore, Amen.

MAN'S

MAN'S

DEATH and FUNERAL

SERMON XVI.

Eccles. 12. 5.

Man goeth to {the house of his Age,} and the Mourners go about
his Long-home, {the streets.

KING Solomon, who was the greatest Divine among Philosophers, and the best Philosopher among Divines, wrote (as 'tis supposed) divers books; The titles whereof might be; 1. *de Historiâ animalium*, of Birds and Beasts, and Creeping things. 2. *Solomon's Herbal*, from the Cedar in Lebanon, to the Hyssop that sprang out of the Wall. But these are all perished, and divers have had their several conjectures how; some have thought they were burnt with the Temple: Emmanuel Theſaurus thinks, that Hezekiah burnt his Herbal before, in Heze. when he burnt the Brazen Serpent; *Quoniam ex horto non è cælo salus querebatur, & herbarum non oculorum expresso succo, membra curabantur, non animi.*

D d 2

Onely

Only Three of his Books are preserv'd for Canonical, and they are compar'd to three chief Sciences.

Comment.
in Eccle. in
fine

His *Canticles* to *Metaphysicks*, abstract in their genuine sense from material and sensible objects; treating of supernatural and divine Mysteries, so divine, that *Cajetan* (the acutest Schoolman that ever wrote) ingenuously confesses, that when he was 66. years old, he did not understand 'em: and therefore no marvel that the *Jews* were forbidden to read them, till they were 30 years of age.

ver. 3. and 4.

For his *Proverbs*, They are compar'd to *Ethicks*; prescribing rules for instruction and *Moral* practice; And this his *Ecclesiastes* to *Physicks*, and natural Philosophy; where *Ens mobile* is his subject, things obnoxious to alteration and change; handling in his 1. cap. *De Generatione*, & *Corruptione*; in his 3. cap. *De Tempore* & *de Anima*; in his 5. and 6. *De Sensu* & *Sensili*; in his last, *De Senectute*, *de Vita* & *Morte*: I could easily instance in the other parts of *Physick*; but his chiefest Subject, which he most insists upon, is, *De Vacuo*: which, contrary to Philosophy, he labours to prove, *Vanitas vanitatum, omnia vanitas*, being the main conclusion in all his Book; which Position to be laid down by such a one as *Solomon*, for him to complain of emptiness and vanities, may at the first hearing seem a little strange; for he was an *Exchequer* fill'd with the riches of God's goodness; a vast *Magazin*, stored with a world of gifts, a triple *Cabinet*, stuff'd with the jewels of Nature, Grace, and Fortune; and yet he cries *Datur vacuum: Quantum est in rebus inane?* He that swam up to the chin in Lard and Oyl of pleasure; that sway'd the royal Scepter upon the highest Throne of Honour the Sun ever shin'd on; that had Gold and Silver as the Stones of the street; and, to crown all those glorious

Decities,

1. Reg. 3. &
4. cap.

Eccle. 2.

Drifts which the world adores, he had *Standum Per-
ditionis*. (As *Erasmus* encomiastically spake of Bishop *Epist. 32.*
Tunstall.) a world of knowledge, being *Standum Sapientie*,
is sapientia pariter, a living and walking Library to the Na-
tions, and the Oracle of Wisdom to the World: And yet
this *Great Favourite*, and Darling of the World, when
he had enjoyed all the delights that Art and Nature
could afford him under the Sun, when he had laid the
reins of his affections loose in the neck of pleasure, and
ran himself out of breath, in a course of vanity; in a
word, when he had tried all conclusions to find (as he
thought) some solid content and happiness in the things
here below, returns at last with a Writ of *Non est in-
ventus*; for, after all his search and enquiry, he could
find nothing but *Vanity and vexation of spirit*.

But what, No content, *Salomon*, in the Royal Robes
of Majesty? cannot a golden Crown ease thy head?
No, alas! the King's Crown hath a *Cross* on the top on't,
and is in truth a *Crown of Thorns*, that is full of cares and
fears, the lofty pinnacle of Sovereignty making a wise
man's brains sometimes to become giddy, and like the Sun
in its *Zenith* and highest pitch, to seem to tremble; And
therefore *Pope Adrian* the 6th when he wisht any mischief
or vexation to a man, was wont to use this imprec-
ation, *Utinam Papa esses*, I would thou wert Pope: sup-
posing, that that were torment enough, To have to do
with that *Hydra*, the People, that unruly beast with so
many heads; so that *Nolo Episcopari* was no comple-
ment (I believe) in the primitive times; *Privatus dor-
mit Scylla*, The private man sleeps secure, whereas men
of great parts and place, have commonly great cares
to disquiet them.

Brent. in
Eccles. c. 1. 3.

But when *Salomon* is weary of employment abroad,
can he not delight himself at home in his Orchards of
Paradise,

Eccles. cap. 2. Paradise, and Gardens of Eden? can he not please his
ver. 9. genius in the lap of *Dalilah*; and sport himself with his

1. Reg. 11. 3. 700 wives, and 300 Concubines? alas no; His Apples
 were all *Apples of Sodom*, his Eden's full of serpents,
 and all his 1000 *Eves* so many seducing *Evils*, that de-
 posed him from his Throne of right reason, and ruled
 him as they pleas'd, insomuch, that he did not stick to
 forsake God his Master, to serve his Mistrisles, worship-

Psal. 106. ping (together with those Idols of his lusts) the Idols
36. of the Heathen; which turned to his own decay. *Sic*
virgo formosa superbo, Desinit in turpem piscem; He paid
 dear for his pleasures; *nocet empti dolore voluptas*, sor-
 row and repentance was all that he gain'd by those plea-
 sures of *sin* that were for a *season*, which made him com-
 plain, and declaim at last, that among his thousand fe-
 males he had not found one, but she was *more bitter*
than death, *Eccle. 7. 30.*

And as for *Riches*, he found they could neither sa-
 tisfie in their possels, nor yet be certain from their loss;
Phil. 3. that they were *simus aut fumus*; either *vulgar*, as the
 Apostle calls them, base dung scrap'd out of the bow-
 els of the earth, or smoke that vanishes while men
 think to embrace it; being like ice, that either melts
 under us, or we slide from them. In a word, that all
 Goods were truly *movables*; to some, he saw they were
speciosa vincula, and made men their slaves; to others,
peccatorum incitantia, provocations of evil; to the
 best but a walking staff, which men must lay aside when
 they come at home. Lo this is the vanity of Honour,
 Profit, and Pleasure!

But yet methinks Knowledge should make one hap-
 py. *Vivitur ingenio*, although *cetera mortis erant*; as
 if that made man immortal, being a beam of the Divine
 Essence; and yet the *Whetstone* himself tells us in his
Albanus

1. cap. ver. ult. That he that increaseth Knowledge, increaseth sorrow; one reason whereof may be that which he adds in his last chapter, and 12th verse, Because much study is a weariness to the flesh, and he that sits much at it, goes the faster to his end: Besides, if knowledge could make one happy, the Devil himself would be so, since he is as great a Scholar (though not so good a Scholar) as the best; for divine knowledge is beatifical, to which humane serves onely as a handmaid; which, notwithstanding is of good use, as long as she serves her Mistress, but out of her service, will indeed, at last increase our sorrow; for *Tastatus Abulensis*, that was *Arca Heyl. p. 52.* *Eruditionis*, and wrote twice as many leaves in folio, as he lived dayes, yet when he lay upon his death-bed, as *Medina* relates of him, *pro multitudine speculationum, non habebat quid crederet*, his many curious questions, and infinite distinctions buz'd in his head, so that he knew not what seriously to believe; for, as *Joseph* and *Mary* lost Christ in the Crowd; so had he, in the multitude of Speculations: Whereas to know God, and him whom he hath sent, *Jesus Christ*, is onely eternal happiness, *Jeb. 17. 3.* Felicity consisting in the understanding of this divine Object; in the Understanding, I say, *primè & immediate, per attingentiam Objecti beatifici*, though in the Will, *per ultimatum & perfectam fructuam objecti primè apprehensè*, as *Scotus* and his followers acutely. The consideration of the premises brought *Solomon* in conclusion to see his error, who upon experience of these vanities, did *re-sapere & resipiscere*, according to *St. Hierom*; and, to testify so much, turn'd *Tom. 5.* *Preacher*, and wrote this book (as the same Author *fol. 253.* affirms in, *1. Cap. Eccl. 1*) Wherein he presseth fully the World's vanity, and the mutable vicissitude of all things under the Sun, making very frequent (yet no vain) repe-

cap. 12.

repetition of it; and in conclusion makes good use of all, viz. to draw our affections from things below, to things above: not to dote upon the World, that passeth away; but to pitch the thoughts of our immortal soul, upon God, our chiefest Good, whose years never fail, but is the same for ever, *Psal.* 102. 27. And this we ought to remember betimes, in the dayes of our youth, ver. 1. which he backs with a reason, because man, is likewise vanity, and a thing of nought, at the best, of no long continuance; since his life is but a winter's day, short, and dirty, and therefore having a long journey to go, he makes haste to the house of his age; For, *Man goeth to his long home, and the Mourners &c.*

Which words contain two Generals, 1. *Man's Death*, and 2. *his Funeral*. His Death, is describ'd by his journey to the house of his age, the Grave, to which man is going from the time that he is born. *Homo ibit per mortem*, saith St. Hierom and the Gloss, Where we have 3. particulars.

1. The Traveller, *Man*; *Adam* in the Original, which is no personal name, but of the whole Species; every
1 Reg. 2.2. man goes the way of all flesh, *Josh.* 23. 14.

2. His Journey, which is one continued motion; not standing still, but alwaies a going; *Man goeth &c.*

3. Lastly, his Home, or journeys end, *ad domum suam*, *ad domum seculi sui*, so the most: *eternitatis sue*, so St. Hierom: To his long home, so our Translation reads the words, *man goeth to his long home.*

1. Long, either because he puts it farr from him, and so makes it seem a long way to it.

2. Or because he thinks it long before he be there, and longs to be at home.

3. Or Lastly, because he shall stay long, when he is there,

there. Thus, *Man goeth to his long home, &c.*

In his Funeral, there are observable two Particulars: 1. *The Mourners*, and 2. *Their Solemn Procession*. They go about the streets: These are the *steps*, which my following discourse shall tread in; In the finishing of which Journey for others, I shall be going on my self towards my long home. *Dum loquimur transit*, whilst we are speaking of it, *our time passeth away, and we are gone*: so that the Angel might speak here to me, as once he did to *Elijah*, *Arise, get thee up, thou hast a great journey to goe*; where, in my setting forth, I meet first with my fellow-Traveller, *Man*, who is going apace to the house of his age, his long-home.

But how comes it to pass, that Man, who was *Gen. 1. 26. a Celestial Animal*, and a Terrestrial God; the *System* and *Epitome* of the world, and the rarest piece of perfection among all the creatures, being made by a *Parliament* of the Upper-house, the blessed *Trinity*, that sat in *Council* about his framing; who was created by God, to be *immortal*, and made to be an *Image of his own eternity*, *Wisd. 2. 23.* how comes it then, I say, that man should be like the *beasts that perish*, and should be thus going on to *see corruption*?

'Tis true, that the frame of Man's body before the Fall should have stood for ever, and have been immortal; not essentially, as God; nor in respect of it's intrinsic natural principles, as the Angels, and the Souls of Men; but *ex hypothesi*, & *ex parte Dei efficientis*; saith *Aquinas*; in regard of God's divine dispensation, *1. p. 4. 97. 1.* who made Man, with such a condition, that, had he stood undefiled in his soul, he had never had a body of death, subject to the corruption of destruction, whatsoever it had been to the corruption of perfection, or translation; *Homo sic fuit creatus, ut si vivere sine pec-*

Ecc

Aug. de
verb. Apost.
Serm. 34.
cato

I. Part.

cato voluisset, sine termino vixisset; for there was put into Man, at his creation, such an *Oily Lamp* of Immortality, as should have blaz'd to eternity, had not Man by his own folly blown it out; *Vitam non brevem accepimus, sed fecimus*, Senec. For although his body were compounded of the contrary natures of the four Elements, yet they were so well tempered in a perfect harmony, and absolute proportion of their qualities, that there should never have been any the least jarr, or observable discord: his original purity, which communicated to his body an admirable vigour; his vigilant prudence to shun all causes of distemper; the special providence of God, and the continual guard of Angels, together with the fruit of the Tree of life, should have been (saith *Bannes*, and other Schoolmen) as so many preservations, against all corrupting alterations: for *God made not death, nor the poison of destruction*, Wild. 1. 13, 14. There was indeed the *Tree of life* in *Paradise*, but not of death. *Mors tua ex te*, saith the Prophet truly; *Sin*, that was the *Devils Daughter*, was the *Mother* of Death, *Rom.* 5. 12, and she was a very forward Child; that conceiv'd, and brought forth, as soon as it was born; for Sin and Death came into the world upon the same day; *In the Day that thou eatest thereof thou shalt die the death*, *Gen.* 2. 2. Thou shalt die the death (*i. e.*) as some Translations read it, and most Interpreters expound it, *Eris mortalis*. Though he did not die the same day, yet he was in a mortal state, and subject to a necessity of dying; he was *dead in Law*, having received the Sentence of Death in himself, though he were reprieved for a time, till the day of his Execution came.

Lo, this was the fruit that grew upon the forbidden tree, which rais'd civil wars in the Body Politick of Man,

In 1. part.
q. 97.

Hosea 13.

Estim, Feru
in Loc.

Man, and thwarting commotions in the Commonweal of his Soul; For sometimes his Understanding being blind, led his blind Will, till they fell both into the ditch: Another while, his Passions baffled his Reason, and put it quite besides that which it saw to be right; yea, the Passions themselves sometimes crost shins, and (like *Belsazzar's knees*) knock'd one against another; upon which disagreement among the faculties of the Soul, there grew a deadly quarrel among the parts and members of the Body; *Frigida pugnabant calidis, humentia siccis*: the four Elements fell at odds; domineering, some in one part, some in another; and the quarrel prov'd so deadly, that 'twas never to be ended, till the field were lost by blood: So that now, though the strength of a man were the strength of stones, and *Job 6. 12. his flesh of brass*, as *Job* speaks, yet the corrupting Canker of time without, and the continual strife of contrarieties within would moulder him away, and reduce him at last into his first principles. *Opus ipsa sum eadem qua coagmentavit natura dissolvit*; saith *Tully*, The same nature that framed him, and set him up, takes him down again, and layes him in the dust: And thus you see the Traveller mounted upon the *Pale-horse* in the *Revelation*, whose Rider is *Death*, posting him to dissolution; and needs must he go, whom *Death* (the Devil's Issue) drives: And that's the second Particular, his Journey, in which he never rests, but is alwayes going; for, *Man goeth so, &c.*

Man goeth;] Our life is but *status viatorum*, and that is *status sine statione*: Wayfaring men, and Pilgrims, such as we all are, stay not long at a place; we are all but *Sojourners*, such as our *Fathers* have been, in *earthly Tabernacles*, which are every moment sitting and passing away. As we cannot swim over the same part

continual changes in his life, 'till at last he pass away, when the time of his change comes, *Job. 14. 18.*

The *duration* of all natural subunary things (according to Philosophy) is measured by the wings of *time*, whose very essence is *successive*, having no settled permanent existence; and therefore the duration of man can be no way permanent, having so many *casualties* without, and such infinite *diseases* within him (300 in *Plinie's* time, and the number is encreased since) which all, like so many *Traitors*, are continually undermining, and working his ruine. *Longum languorem quisque trahit*, every man is sick of a *Consumption*, from the hour that he is born. *Nascentes morimur*, &c. cries the Poet, *Liquecimus*, & *per stillicidia velut aque dilabimur*, sayes another, We melt and drop away, inso much that we may see, and feel our selves a-going; so that we may say of the Soul, as the Orator did of *Galba's* wit, *malè habitat*, it dwells very ill; for our body is but a house of clay ——— *congestum cespiti culmen*, a poor Cottage, whose top is covered with a clod of Earth; *Earth, Earth, Earth*, cries the Prophet; onely in this it differs, that the Earth is fixt, and immovable, Man is *per vagans*, Earth walking upon Earth; and his House of clay is daily mouldring, till at last it fall upon his head. In one, a dropping *distillation* rots the *inner rooms*: in another, the *Gout* weakens the main *Pillars*; sometimes, the *fire* of a *Fever* burns it down; another while, the *wind* (like that inclos'd in the bowels of the earth) *shakes the house*, as if it felt an Earthquake, and sometimes turns it quite over: yea, though it be kept in the best repair, yet *age* will *uncover the roof*, wear away the *clay-walls*, and make it so ragged and ruinous, that the *Tenant* is forced to leave it; and when the *Tenant* is once out, down it falls; so that every

every Householder may daily look for the night of his dissolution.

Our life (say the Physicians) consists in *calido & humido*; and so, that the natural *heat* perpetually feeds upon the radical *moisture*, which is at last consumed, and then the *Lamp* of life goes out, though no wind of *intemperance* blaze it, nor make it run and *melt away*, faster than otherwise it would; though no *Extinguisher* of unnatural violence put it out before it's time, (as alas how many are thus put out? and do not live out half their dayes) yet when we have us'd the best *Prolongers* we can, still it burns: and at last, the pure oyl being spent, out it goes. As in *violent* motion, which is *velocior in principio, & tardior in fine*, in that the moving virtue decays by degrees, and at last by continuance, or resistance, is clean extinguish'd; so in the natural proceeding of our life, the Principles, either by the toilsomness of their never-ceasing operation, or by the corruption and mixture of impure moisture, are daily so enfeebled, and disabled, that at length they are forc'd to yield to the oppressing violence of their resisting adversaries, being not able any longer to maintain their conquering action; for, a successive *impairing* doth ever import a final *dissolution*.

Cuff's Treat.
pag. 4.

Thus we are here in the world, like so many Passengers in a Boat, which wants nothing but a cover to make it a Coffin; wherein, whether we sleep, or wake, walk or sit, we are alwayes a going, and sayling on toward the Port of death; for Man, like the Sun moves about, *ab oriu ad occasum*, but with this difference, that the *Sun knoweth his going down*, which man doth not. Onely this he knows, that be his day never so long, yet the *shadow of death* will at last overtake him. *Methusalem*, that lived the longest, became at last (as
his

his name signifies) *spolium mortis*: For this is such a Lady as will not be courted, nor intreated; which made the Heathen, that though they sacrific'd to as many Gods, and Goddesſes, as they conceiv'd Chimera's in their fancies, yet were they never known to erect an Altar unto *Death*, because that was ever held implacable.

Paracelsus that famous Physitian, that thought he could by his Art, have drawn out the thread of life to the length of immortality, yet died himself before he was 48 years old; he might have known by experience, that death, that ~~adversary~~, that Cannibal, and eater-up of men, spares none when he is an hungry; for 'tis *bestia voracissima*, the Eater, ~~et ita~~, *Judg. 14. 14.* for whose provision the *World* is a *Shambles*, the *Earth* a *Table*, and the *Grave* a *Trencher*; *Time* is his *Jaws*, *Tears* his *Teeth*, *Corruption* his *Belly*, and the *Worms* his *Guests*; and we are all his several *Dishes*, and all too little too; for this Eater is *never satisfied*, *Prov. 30. 16.*

I might go upon this subject till the Glafs of my life were out, which runs apace while you hear, and I speak; *quot puncta notarii, tot meorum damna sunt temporum*, in the words of *St. Hierom*, whilest he was writing to *Heliodorus*; wherefore not to stand any longer upon that, which is thus *in transitu*, a-going; take onely a brief view of those transitory things, to which the Scripture hath compared our life; and then I shall pass on to our journeys end. 'Tis a *Flower*, *Psal. 103. 14. 15.* and that, if it be not cut down, yet presently withers, ~~in id est non durat nisi est in terra~~, may be a fit Gloss out of *Homer*: 'Tis *water*, *2 Sam. 14. 14.* and that runs apace to the Ocean: 'Tis a *wind*, *Jac. 4. 14.* and that's joyned with motion, if it be not motion it self: 'Tis a *shadow*, *Psal. 109.* and that goeth hence, and departeth:

eth: 'Tis a tale, Psal. 90. 9. *Et verba volant, We bring our years to an end, as a tale that is told, so soon passeth it away, and we are gone, ver. 10. yea, 'tis like a Weavers shuttle, Job. 7. 6. and alas, how quickly is that flung from the one side to the other, till the thread of our life be quite run out?* These ye see, are too slow comparisons for life; for when we have named all, we must conclude with *Job, Velociore dies mei, Our days are swifter than all these.*

But to wind up this discourse, take the 9th of Job, 25. 26. instead of all expressions; *Our dayes* (saith he) *pass away as the swift ships, Per singulos fluctus atatis nostrae momenta minuuntur;* that's St. Hierom's Comment. *In Epitaph. Nepotiani. They make haste* (as he goes on) *as an Eagle hasteth to her prey, and pass away swifter than a Post;* which suits with the Emblematical Fable of the Centaurs, setting man or horseback posting to dissolution; which nature, in our custome of Burials, seems to imitate, whereas men (though they come headlong into life) yet they are carried with their feet forward to the Grave.

Use.

Wherefore, since we are thus daily a-going, we ought not to set our affections, or set up our hopes upon the things of this life, because we must leave them all so soon; and yet the folly of the world is such, that men *Psal. 49. 11. think their houses shall continue alwayes,* and live as if they thought to hold the things here below for ever; at least, as if they hop'd, that there was nothing after them to be hop'd for: *Quotidie morimur, quotidie perimur, & tamen aeternos nos esse credimus,* saith St. Hier. when alas, yet a little while, and men shall see us no more; *Quid itaque reponis* (saith St. Augustin) *quod cito relicturus es?* Why shouldst thou love that so much, which thou must leave so soon? As Nestor describing to Telemachus, upon the Sand, by the Sea-shore,

shore, the situation of *Troy*, and the passages of the *Siege*; as, there run the River *Simois*, there stood *Priamus's Palace*, *Illic Æacides, illic tendebat Ulysses*: suddenly there came a wave of the sea, and washt all away; so, whilst the men of the world are fancying to themselves *Castles in the air*, and building their hopes (as he in the Gospel did his House) upon the sand; suddenly there comes a wave and dashes all. *Stulte, hac nocte, This night thy soul shall be taken away from thee*, and then, whose shall these things be? whose shall they be? Truly they shall be none of his; *Scapha Charontis non capit nisi nudos*, he must leave all behind him when he enters in at the straight gate of the house of the Grave: the Porter that stands at the Gates of Death will strip him of all his supposed Jewels, and leave him stark naked, having no interest in any thing, but in the gravel that fills his mouth; for if we ransack all the Chambers of Death, we shall find no other household-stuff but a wooden-Coffin, and a rotten Winding-sheet, if we find so much; and they too were carried in by the living, not by the dead. Whilst we live therefore, we ought to prepare for another World, lest another World be prepared for us, even a World of miseries; and this we ought to doe very speedily, *ver. 1. Remember thy Creator, &c.* For Death, for ought we know, may strike before the Clock; and if that once strike, 'tis not a golden Target will defend the blow. We must then send our provision before, and lay up our treasure in heaven, *Mat. 6. 19.* Upon which place *Drusus* in his *Rabinnical Annotations*, tells us a Story of a certain King, who freely spending those treasures which his Predecessors left him, was told of it by his Courtiers for prodigality; to whom he answered; *Patres mei recondiderunt thesauros infra, hic in terrâ; ego verò*

F f f

suprà,

Supra, in celo; illi recondiderunt alii, ego mihi, for he hoped to find them there, when he came at home; whither we are all agoing, and that with great speed; for, our life (saith *St. Augustin*) is nothing else, but *cursum ad mortem*, 'Tis a course of life (as we use to say) and we all run like *Peter* and *John* to the *Sepulcher*, which is the House of our Age, in the Text; and that's the third Particular, our *Journies end*; *Man goeth to his long home* (or, the house of his age) and the *Mourners* go about the streets.

3. Part.

The *Grave* (saith *Job*) is *domus viventium*, the House appointed for all the Living, *Job*. 30. 23. and this House is described to have *Gates*, *Psal.* 9. 13. and *Doors* also, *Job*. 38. 17. and these *Gates* and *Doors* have *Keyes*.

Apoc. 1. 18.

There, are the *Keyes* of *Death*; wherewith, if we open the *Doors*, and look within, there we shall see *Steps*, *Steps* that go all downward, *Prov.* 5. 5. and those *Steps* will bring us to *Chambers*, the *Chambers* of death, *Prov.* 7. ult. and those *Chambers* have *Beds*, *Job*. 17. 13. where men that lye down in peace, rest from their labours, and not onely so (for so much the beasts do) but they rest in hope, *Psal.* 19. 9. in hope of rising again; from whence our place of *Burial* is call'd *Cæmeterium*, a great *Dortor*, and, in the old British language, the *Grave* is term'd a *Bed*, --- *Angli* *BED* *Lectum* vocitant, *Cambrique sepulcrum*, sayes their own *Epigrammatist*; to shew, 'tis a *House* where men shall sleep, 'till they are awakn'd unto a *resurrection*.

Owen.

And here the men of the *World* lye altogether in this *Bed* of *Earth*; and this House is every man's *Home*, the greatest *Monarch's*, as well as the poorest *Beggar's*; *Death* is a great *Leveller*, *Sceptra lignibus æquat*. Had there been any exempted, surely *Rome* would have never had 29 *Emperors* in 26 years; and therefore *Death* by

by the Hebrews is call'd a *Congregation*, and To be gathered to their Fathers, is as much as To go to his long-home : To this *Congregation* every man is call'd, and being visited by sickness, or some other Messenger of Death, he must come; the young *Sticklers*, as well as the grave *Doctors*, and old *Seniors*; they must all appear in the habit of a *Winding-sheet*, in this place of silence; for Death takes not men in *seniority* : there are skuls in *Golgotha* (say the *Rabbins*) of all sizes, of all ages : The old man that is half-dead while he lives, *Senex quasi semine*, he must in to this House, and take up his lodging in the Chambers of Death; The young man, though the marrow flow in his bones, and his blood be hot in his veins, yet he may be fetcht home before he is aware; the space between the *Font* and the *Grave* we know is but very little; yea, *Children* are usually had to bed betimes, and no flesh went sooner to the *Altar*, than that which was young; And I observed, that *עַלְיָ* *adolescens*, and *עַלְיָ* the word used in the Text, and elsewhere, for the *Grave*, come both from the same *radix*, and shew they are neer of kin, so near, that the Wiseman allots no time to live, but onely a time to be born, and a time to die, according as we say in our *Belief*, was born of the *Virgin Mary*, suffered under *Pontius Pilate*; we have no Article in the *Creed*, allotted for the life of Christ himself; as if our very *Tomb* stood in our *Mother's Womb*, and our *Cradle* in the *Grave*; so that every one may say, as *David* did to *Jonathan*, 1 Sam. 20. 3. *There is but one step between me and death*, for our very feet stand in the *Gates* of Death, and 'tis but stepping o're the threshold into another World; 'tis but one step, yea, scarce so much, but one hand's breadth, or a span-long; yea, less than that : for the Hebrews distinguish the living

Lapide in
Prov. ca. 23.
ver. 28.

Buxtorf.
Lexic. in
verbo מָוָה

Al. 5. 9.

- Lapide in* from the dead, but onely by one point, or rather by the
Eccles. c. 38. turning of the same point; for *וְחַי* with *Sheva*, they
ver. 23. call the *Living*, and *וְחַי* with *Tzere*, they call the
Megal. in Dead; as if the line of our life were made up of the
Josh. 2. tom. points of death: Such mysteries (saith *St. Hierom*) may
pag. 34. be found, *non solum in Scripturae vocibus, sed in ipsis*
Epist. ad *apicibus*: A small distance then you see; so small, that
Paulinam. with the Antients, the Emblem of life, was but *oculus*
apertus, and of death, *oculus clausus*; no more difference,
 but the twinkling of an eye; *Hoc ipsum quod agimus*
momentum, cum morte dividimus, sayes divine
Epist. 24. *Seneca*, according as our Church fitly sings in her Liturgy;
In the midst of our life, we are in death; so near we are to our
 journeyes end, and yet 'tis called our *long-home*; long, because
 men being loth to go thither, put it far from them; and yet
 methinks, after a tedious (though short) journey, none
 should be unwilling to goe home, but rather should be ready to
 take up that of the Psalmist (as *Babylas* the Martyr did) *Return*
to thy rest, O my soul, Psal. 116. 7. or, with old *Hilarian*,
Epist. de vi- *Egredere, anima mea, egredere, Arise let us go hence* to
ta Hilar. our long home; Indeed had we not a nature that abhors
 a dissolution, did not our *Soul cleave to the dust*, our *Body*;
 were not those two old friends loth to part; or lastly, had we
 not done something, for which we were afraid to be beaten;
 we should all desire to goe home; and therefore I do not so much
 wonder at *St. Pau's Cupio dissolvi*, when as it was to be
 with *Christ, Philip. 1. 23.* But the visage of death, beheld in
 it self, is so grim, and dismal a sight to nature, that good
Hezekiah durst not look it in the face, but turned his face
 from it, and turned to the wall and wept: yea, *Christ* himself
sweatt drops of blood upon the apprehension of his death,
 and bloody passion: for, as the greatest
 Blessing

Blessing that God could promise, was life; *Do this and live*; to the greatest punishment, which he could threaten, was death, *In the day that thou eatest thereof thou shalt die*; and therefore the Philosopher might well call it *summum malum*, that is, in Job's phrase, *the King of terrors*.

O death! saith the *Wiseman*, *How bitter is the remembrance of thee?* and if the remembrance of death be bitter, what is the taste of it? especially (as he adds) *to a man that lieth at rest in his possessions, to a man that hath nothing to vex him, but hath prosperity in all things*, Eccus. 41. 1. The remembrance of it was so bitter to Lewis the XIth of France, that (as *Comineus* relates) Lib. 6. c. 12. he could not endure to hear the very name of death; such is the cowardly spirit of corrupt nature, that it desires to be glued to every poor contentment that life can afford, rather than submit to a dissolution, *Hæc sunt quæ nos invitos faciunt mori*, as Charles the Vth told the Duke of Venice, when the Duke shew'd him his stately Palace; Alas, said he, these goodly Buildings make natural men unwilling to leave their Houses of Clay, though they are offered for them in exchange, a place, yea a Palace in Heaven; *agrè enim amittitur quod valde amatur*.

And therefore they put far from them the evil day, and so in the first respect it may be call'd their *Long-home*: But this putting off makes men the more unready, and the more afraid to go home; they should rather use themselves to an often meditation of it, that so being forseen, and thought upon, they might live the better, and die the willinger. Use.

As *Cains Marius* accustomed his Souldiers to behold their Enemies, that had ugly faces, for certain dayes before they should fight, lest their grim looks might some-

somewhat affright them; So should men set *Death* (that *last Enemy to be destroyed*) daily before their eyes, that being used unto the sight, they might not be afraid to encounter it: This hath been the practice of the wisest men. The *Egyptians* us'd a *Skeleton* in the midst of their *Feasts*, and one cried *Talis post mortem futurus*. The Emperors of *Constantinople* chose their *Tomb-stone* on the day of their *Coronation*; *Joseph of Arimathea* had his *sepulcher* in his *Garden*, his place of pleasure; and the *Christians* in the primitive times had their *Monuments* by the *High-ways* side; not so much to direct *Passengers* their way from place to place on earth, but to reach them the nearest way to heaven, and to put them in mind of their *Long-home*; so that every day to a *Christian* ought to be an *Ash-Wednesday*, on which day they were wont to cast ashes upon their head, with this speech; *Pulvis es, & in pulverem revertèris*; for under this *dust* the *Coppy* of a good life is better kept from blotting, and the *sparks* of grace preserved alive under these *ashes*; *Meditatio mortis antidotus peccati*, saith *St. Hierom*; and, He that seriously thinks of dying, let him sin if he can, was the speech of *Picus Mirandula*.

Tom. 4. fol.
45.

But what? must we have our meditations alwayes in *Golgotha*; and (like the *Demoniacks*) dwell among the *Tombs*? Indeed I read that *Philostratus* lived seven years in his *Tomb*, that he might be acquainted with it, against his bones came to lie in it: but that needeth not; we may dwell in it by meditation, which *Plato* thought to be good *Philosophy*, and *Solomon* (I am sure) good *Divinity*; And therefore, if he that remembers his *last end*, cannot do amiss, *Ecclus. 7. ult.* it cannot be amiss often to remember our last end; especially for him, on-whose head the white messengers of *Death* appear,

---Cujus

---Cujus Olorina surgunt de vertice pennæ ; and whose Almond-tree begins to blossom; for indeed there our age begins to shew it self, viz. on our temples, --- *Qui ætatis vultus habet* saith Theocritus Idyll. 14. in fin. As if the white temples of aged men did afford them continual Sermons of mortality; and therefore some derive the Greek word *αἰσίοτης*, *αἰσίοτος* putting them in mind of their journies end; which methinks a Traveller should often think upon, and think it long also, 'till he be at home: And indeed, there be some that do so; for afflicted Job tells so much, Job. 3. 21. *There are* (saith he) *which long for death, and dig for it more than for hid treasures, and rejoyce exceedingly when they can find the Grave.* And such longers the Son of Sirach reckons up, Ecclus. 41. 3. *O how acceptable is the Sentence of death* (saith he) *to the poor and needy;* as it is *Divitum pavor*, so it is *Pauperum desiderium*, said the Philosophers to Adrian the Emperour; *Loc.* but much more acceptable to the poor in spirit, who hunger and thirst for the riches of glory, and fulness of joy.

A sanctified Soul complains, in the words of holy David, *Wo is me, that I am constrain'd to live in Mesecth, and to have my habitation so long in the tents of Kedar; my Soul thirsteth for thee, When shall I come and appear before God in Sion?* and happy is that Soul that thus goes with a longing desire to her Long-home. Again, 'tis acceptable to the decrepit aged man; to whom the Grasshopper is a heavy burthen, because *his strong men begin to bow*, he stands (as Aaron once did in the Camp) *between the living and the dead*; he hath one foot already in the Grave, and waits onely for some good-hour (as he in the Gospel did at the Pool) for some good friend to put him in; he is weary of the world,

Grang. ix. sex. world, and sometimes it happens, that the world is weary of him; and therefore (like aged *Barzillai*) he desires to turn back, and be buried in the Grave of his Fathers, 2 Sam. 19. 27. especially if he be, like old *Simeon*, *Comprehensor quodammodo in viâ*, embracing Christ in the armes of his faith, and love; then he is ready to sing his Swan's -- *Nunc dimittis, Lord now lettest thou thy servant depart in peace, &c.* lettest him depart: he must have leave before he depart; for we are not *Tenants-at-will*, to leave our Cottage, before our Master warns us out; No, the House of our Body is let unto us upon these conditions, that we repair it to the last, and not alienate it without the consent of our Landlord: for every one in this warfare of life stands as it were *Centinel*, and must not leave his *Station*, before his Captain call him off; and then he may go to his long, and his long-desired home; where, likewise he shall remain long when he is there; For man goeth to his long-home, (i. e.) *ad domum æternitatis sue, quia non revertitur ad vitam præsentem*, as St. Hierom and *Lyra* upon the place.

When the Lease of this life is expired, a man can never renew it again; neither for *Lives*, as *Lazarus's* was; nor yet for *years*, as *Hezekiah's*.

אֲנִי הָיִיתִי בְּיָמַי וְעַתָּה אֵין אִנִּי

'Où' j'étois, j'en suis dépourvu, &c. l'âme.

Iliad. 9. 'Twas the Speech of *Achilles* in *Homer*, to *Ulysses*. After the divorce and separation of this married couple, the Soul and the Body, there is no reunion can be made by the hand of Nature; onely the Bishop of our Souls hath power to joyn those, whom sin hath put asunder; and that shall not be, 'till he keep his General Court at the Day of Judgment, which the Souls under the Altar have

have a long time longed for, crying, *How long, Lord,* Rev. 6. 10. *how long, holy and true? Why is thy Chariot so long a Judg. 6. 28.* coming, why tarry the wheels of thy Chariot? which desire proceeds from that transcendent relation, which the separated Soul retains to its Co-partner the Body, from which it departs (as *Onesimus* did from *Philemon*) *only for a season, that it may receive it again at the last,* Philem. 15. for ever; though she put off her garments of flesh, when she goes to her eternal rest, yet she shall resume them again, to be clothed upon with immortality; though she take the wings of a Dove, and fly out of her floating Ark, to the windows of Heaven, yet still (like the Dove, *cum animo redeundi,*) with a desire to return to it again; as if the Soul could not think it self happy, unless the Body were happy with it; and therefore, as we believe, so we may desire a consummation of the Saints departed bliss; but we must expect and wait till the time come, when time shall be no more; in the interim, those two friends are exil'd from themselves; the one returning to God that gave it, the other to the Earth, from whence it was; so that when man leaves this world, he goes *ad domum mundi sui*, to the House of his World; as *Cajetan* reads the Text; his home being not in this, but in another World, according to *Plato's* definition of death, that it is *translatio & permutatio vite spiritus*, a *Stobaeus* translation of the Soul to another place: for whose departure and absence, natural affection produceth, and wrings tears from his friends and followers: For if we cast our eyes about, we shall see the streets full of Mourners; which brings me to his Funeral, the second general part of the Text, where the first thing considerable in it, was the Mourners; *Man goeth to the House of his age, and the Mourners, &c.* 2. General.

Promethæus is fain'd by the Antients to temper that

G g g

Clay,

Clay, whereof he made men, not with ordinary *water*, but *tears*; there is some *Mythologie* in't; and we may give it as one reason, *Cur solus homo lacrymatur?* which weeping usually proceeds from grief; *lacryma quasi lacerrima*, saith *Camerarius*, Tears proceed from the laceration of the spirit; and *tears* in English may seem to come from *tearing*, viz. when the heart is rent with sorrow for the presence of some evil, and the loss of some good; so that *tears* are but a watry juice, squeez'd out of the Soul which is press'd with grief; or a kind of sweat, to purge and work out grief from the heart.

Thus much, *Humanity*, and *Charity* commands, and *Divinity* also commends, viz. to bestow a *Cup* of this warm *water*, upon the dead. Holy *David*, I am sure, lamented pittifully for the loss of his Son *Absalom*; *Would to God, I had died for thee, &c.* the tears gush't so fast out of his eyes, that his eyes almost gush't out with his tears. Again, If the *Son* do lose his *Father*, he cries, as *Elisha* did after *Elijah*, when he was taken from him; *My Father, My Father!* If a *Sister* be rob'd of her *Brother*, she weeps, as *Mary* did for *Lazarus*, where Christ bore her company: If a *Husband* loses his *Wife*, he mourns like a *Turtle*, that hath lost his *Mate*; as *Abraham* did for *Sarah*: and lastly, If a *Friend* do lose a *Friend*, he sighs and sobs, and complains as *David* did for *Jonathan*; *Wo is me for thee my brother Jonathan, very kind hast thou been to me, thy love to me was wonderful, passing the love of women*, 2. Sam. 1. 26.

How did St. *Augustin* bewail the death of his School-fellow, whom he dearly loved? lib. 4. *confess.* cap. 4. & 9. *Solus fletus mihi dulcior erat, & successerat amico in deliciis animi mei; horrebant omnia, & ipsa lux,*

Quicquid erat, quod ille non erat, improbum & ad- Cap. 7.
osum erat, præter gemitum & lacrymas: so that the
good man seems, to have wept day and night, for him
whom his Soul loved.

Thus also is every tender-hearted Saint, another *Augustine, filius lacrymarum*; and those pearls in his eyes,
his tears, are as precious Jewels, which he bestows upon
the dead; for since the *Death of the Saints is precious* Ps. 116. 19.
in the sight of the Lord; 'tis fit it should be precious al-
so in the eyes of his people.

Let us bewail the loss of *Patroclus*, said he in *Horæ*,
et id quod in ditione, this is an honour to the dead: but to
die unlamented, hath been ever held a double death;
there were no Widows to make lamentation, was a heavy
judgment, *Psal. 78. 65.* And *Herod*, to prevent that, *Camerar.*
gave command, that his Nobles should be slain when *Cen. 1. p. 79.*
he died, that he might be sure to have *Mourners*. The
Law of the 12 *Tables* forbad all lamentation at *Fune-*
rals, *Cicer. de Legib. l. 2. c. 55.* Which makes me won-
der at the last Will and Testament of *Ludovicus Cortu-*
lius, a famous Civilian, wherein he forbad his friends
to weep, or to use any Ceremony of grief, but all the
mirth and jollity they could, at his Funeral; and to that
end, he interdicted the *Hermit Monks* to be present, *Ne*
cucullorum nigredine hilaritatem exequiarum funesta-
rent, lest their black mourning weeds, should marr
the mirth of his Exequies; a command as foolish, as the
practice of the *Thracians* was barbarous; and *Paulus*
de Castro, censures it, as not proceeding from a man
that was *sane mentis*; for a merry Funeral; methinks
sounds as ill, as the *Minstrels* did, when the *Ruler's* *Mat. 9. 23.*
Daughter was dead. 'Twas but a harsh intreaty (as the
Church in *Babylon* thought) that they required of them
a Song in their heaviness, *Psal. 137. 3.* No, tears do ve-

ry fitly become the eyes in the house of Mourning; so that *moderation* lend a *Napkin* to dry up the excess of weeping; for Religion takes not away our passions, but onely takes them off from ill objects, and takes them up from being immoderate.

And therefore (according to the Apostle's rule, concerning them that are asleep) we must *not sorrow, as others without hope*, 1 *Thef.* 4. 13. where the Apostle bids us not, *ut non contristemur*, that we should not sorrow at all; *sed non sicut ceteri* (as St. *Augustin* upon the place) that we should not exceed in sorrow, *like men without hope* of their resurrection. We read that the *Israelites* mourn'd 30 dayes for *Moses* and *Aaron*; but in after times for *Joshua* and *Eleazar* there is no mention, that they shed a tear. *Atgalinus* the *Jesuit*, upon the place in *Joshua* gives this reason; because they were grown more strong, and confirm'd in the faith of the Resurrection, than in former times they were; so that where there is excessive great Mourning, others may suspect there is but little faith, *Ubertim fluentes lacrymas reprime*, (as *Hierom* comforting *Heliodorus* for the death of *Nepotian*) *ne grandis pietas in Nepotianum apud incredulas mentes desperatio putetur in Deum*.

De verb.
Appl. ser. 34.

In cap. 24.
p. 348.

Indeed, the best men may mourn for the necessity of the loss of their fellow Members, *sed cum speracipiendi*, with a comfortable hope of a second meeting, *ut illos potius expectare quam amisisse videantur*, as he goes on; In the interim, *Non tam plangendi sunt, quod hac luce caruerint, sed gratulandum iis potius, quod de tantis malis evaserint*.

And therefore in our mourning for those departed, a golden mean is to be kept between two Extremes, viz. between a Stoical stupidity, not capable of sorrow; and a desperate Infidelity, incapable of comfort;

For

For those are as much to be blam'd, that afflictivately die for grief, as Pope *Leo* the X. was, that died for joy: And *Lewis* the XI. was more to be blamed than either; who was so far from being griev'd at all for the death of his Father *Charles* the VII. that he marvelously rejoyced, and built a Chappel to our *Lady* in the same place, where the news came first to him; but thus much, and too much too, for the *Mourners*. The last thing observable, was, their *Solemn Procession*, They went about the streets; And the *Mourners*, &c.

*Comin.
lib. 6. c. 7.*

Though the Souls departed be cloth'd with *white Stoles*, yet their Friends have ever followed after their dead bodies, in *mourning Black*; and as they did not mourn, *sine veste*, without a *Sable Habit*; so the Text tells, they did not mourn, *sine teste*; they were not altogether *close Mourners* at home, but they went about the streets, following the Corps to the Grave, as *St. Hierom* glosseth the place: To this purpose, *Lyssius* tells us of a *Horse*, and *Scaliger* of a *Dog*; and a *Divine* of our own of a *Robbin-red-breast* that followed their loving *Masters* to their *Graves*; as if the Law of Nature had imprinted our last duty to the dead in the very *Brutes*; from whence, it may be, that *Funeral Rites* are call'd in Latin *Iusta*, implying, that in *justice* they are due to our Friends departed. For that Body which hath had the honour to be the *Organ* of an immortal spirit, and the *Temple* of the Holy Ghost, may challenge in *justice*, the honour of a decent *Sepulture*; and the greater loss the Church, or Common-weal receives, by the death of any, with the greater Pomp may his Funerals be celebrated. 'Tis said in *Acts* 8. v. 2. That the Saints at *Jerusalem* carried *Stephen* to his Burial, and made great lamentation over him; *Fecerunt plangium magnum, quod non plangentium exanimacione, sed pompa*

Last Part.

Ep. 25.

pompâ funeris & exequiarum frequentiâ intelligendum est, saith St. Hierom to Paula, upon the death of Ble-silla.

I might here open to you the *Caves* of the *Patriarchs*, the *Sepulchers* of the *Kings*, and the *Tombs* of the *Prophets*; I might tell you of the *Pyramids* of *Emperours*, and *Monuments* of *Martyrs*; and present unto you the *Images* of *Saints*, and *Statues* of the *Doctors*; and add to these the *Epitaph* of *Poets*, the *Orations* of the *Fathers*, and the *Hymns* of the *Church*; which might all serve as a *Cloud* of *Witnesses*, to demonstrate the practice of *solemn Funerals* throughout in all *Ages*.

But having laid Man in his *Grave*, the best use will be to reflect upon our selves, and see how we are following after; for the *living Mourners* are also going; they do but go about saith the Text, and shall all meet at the same home; the *lines* of every man's life meet all in the *point* of death; for which journey He prepare us, to whom belong the *issues* of death;

To whom with the Son, and the Holy Spirit, be all honour and glory, both now and ever,

A M E N.

IN

IN OBITUM
VIRI INTEGRRI,

D.D. EDW. BOYS,

S.T.B. PIENTISSIMI, DOCTISSIMI;

Nec non, in hunc Librum Posthumum.

CAntia quem genuit, tantoque superbit Alumno;
Annumerat Cycnis Thamelis ipse suis.

Sit licet Antiquo prognatus Sanguine: majus

Et Decus, & Splendor Stemmatis ipse sui est.

Raro Conjugio, Pietas, Doctrina, coibant:

Certatimque ambiit Utrique habere sibi.

Tum Nivens morum Candor, probitasque, Tenorque

Vita perpetuus, consonus usque sibi.

Indolis emicuit teneris Vis ignea ab Annis:

Doctrinaeque hausit plusquam Elementa, Puer.

Alma dein Mater, leni quâ Gurgite Granta

Labitur, accepit; & perpoliitque Sinu.

Gymnasti quondam, Lumen Columnenque futurum:

Exigit inde, operam Patria chara suam.

Attonita (ah!) quoties pendeat ab ore Corona?

Cum Sacra Arcani panderet Eloquii.

Quam circumfusum rapuit sacundia Clerum?

(Quique Theatri instar) Praesul & ipse saevet.

Et Caput Augustum, quo nil Sacratius unquam

Vidit Sol, facili combibit aure sonor.

Postquam detonnuit Belli feralis Enyo:

Redditus & Solio Car'lus ab Exsilio est.

Jam nunc dimittis (Cygnaeae haec Cantio) Votis

Nec tulit ille diu, post, superesse suis.

C. C. C.
Socius.

Episc.
Norwic.

Carolus 1^{us}.
Martyr.

Manuscriptum

*Admolaum est structa Domus; cum mersa favilla
 Frida erat: (ut Phœnia) exoritur Roge. I V
 Congestos hausit (tot Lustris) flamma Labores:
 Et Vaticanum pane aliud, perit.*

Aut sic.

*Scripta, magis lucem & digna videre Diem.
 Sit licet Augustum, quo conditur Urna, Sacellum;
 Augustum valet hoc reddere DEPOSITUM.*

In Librum Concionum.

*Posthuma sit licet hac, genuina Propago cerebri est:
 (Non sic fida olim est, orta Minerva Jovis)
 Dignosces (Lector) tantillo ex Ungue Leonem:
 Alcidemque suo dimittere pede.
 Hoc spicilegium in est, ex tantâ Mæsse reliquum:
 Sed Votis poterit sufficere Agricola.
 Quamvis non licuit (per Fatum) reddere Torno:
 Desuit & Scriptis ultima Lima tuis.
 Gratulor, huic saltim paruisse incendia Libro:
 Sæptior est (salvâ parva) Tabella rate. *Martialis.**

Concio Vina fuit.

In eundem 10. Martii denatum.

*Hinc raptus, cum lex æquatâ Lance pependit
 Perpetuâ fruëris jam, sine Noctē, Die,
 Te Viola, proprio hic qua nata Vere, coronant;
 Immarcissibile at, Te Diadema manet.*

*Ex antiwo, non ex Tempore, sudis
 Reginaldus Bokenham.*

FINIS.

